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ABSTRACT

The 5 volumes in Phase II comprise the results of the initial effort to create an effective social science curriculum for Indian and Eskimo students, grades K-12. Volume I of Phase II discusses the liaison network, the primary purpose of which was to create interest, understanding, and acceptance of the Project NECESSITIES curriculum among Indian and non-Indian people so that field-testing could take place at existing educational institutions serving Indian and Eskimo people. The liaison network plan provided for contacting tribal people first and obtaining their approval of the plan before any major action was taken. Once tribal approval was gained, visits were made by the liaison staff to various schools and Indian nations in efforts to gain acceptance of Project NECESSITIES materials for field-testing. Also, in order to understand better the curriculum needs of Indian people, liaison network personnel attended various Indian education conferences. In the document are progress reports on field-testing, recommendations and resolutions from Indian education conferences, and the current status and projections for the Project NECESSITIES liaison network. Appendix 1 contains materials which may be incorporated into the Project NECESSITIES curriculum at some later time; Appendix 2 contains questionnaires developed to elicit response to pilot units being field-tested; and Appendix 3 contains weekly progress reports by project staff. (LS)

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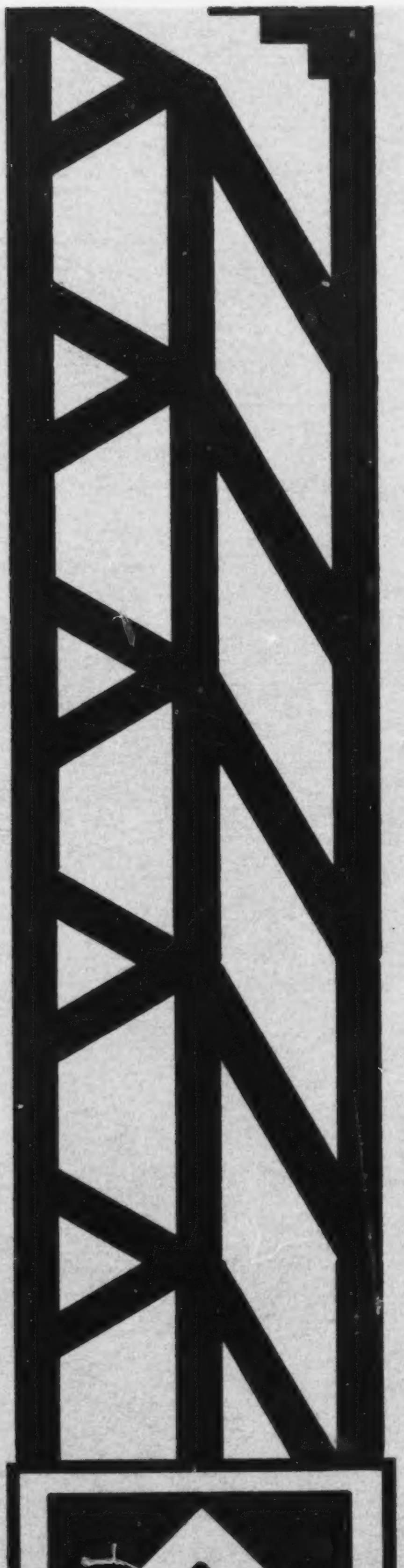

PHASE II

SUMMARY AND RECOMMENDATIONS

VOLUME I

LIAISON NETWORK

APPENDIX

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PROJECT NECESSITIES

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Project NECESSITIES

Phase II Report

For the Bureau of Indian Affairs

December 1969

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A six-week unit prepared and field-tested in senior high school

FOREWORD

Over 1500 people have been directly involved in Phase II of Project NECESSITIES, which began on April 15, 1969, and ended December 31, 1969. The impetus over the past two years to begin and continue Project NECESSITIES has come from the Bureau of Indian Affairs' Assistant Commissioner for Education, Mr. Charles N. Zellers. He has given and continues to give this project a high priority. The mandate for the project is being carried out by the Bureau's Division of Curriculum Development and Review, directed by Mr. Thomas R. Hopkins. Much of the specific project design has been developed, and week-to-week monitoring of the project is ably carried out, by the Bureau's Project Officer, Mr. Max Harriger.

Special appreciation should be expressed to the more than 1000 students who have been involved in field-testing the three units developed in pilot form during the past six months. These students have ranged from first grade through high school seniors. They include Navajo, Eskimo, Aleut, Klinget, Athabascan, Haida, Yakima, Wasco, Sioux, and Anglo cultural backgrounds. They live in Arizona, Alaska, Oregon, and North and South Dakota. It is for this group that Project NECESSITIES was begun. It is to this group that the project staff looks for final approval of its efforts.

The 19 members of the Project NECESSITIES Steering Committee, which had its inception in June of 1968, are responsible for the conceptual design and direction of the project. The committee's current membership is more than half Indian and Eskimo, and many of its members have given constructive advice during the past six months. Three of its members are permanent consultants to the project. Dr. Shirley Engle and Mr. James Womack have been continually involved in reviewing the work of the Brigham City staff and have participated in the creation of the Draft Development Plan (completed under another contract). Mr. Alvin Warren was unable to take an active role because of ill health, but his interest in the project continues.

Thirty people have been associated with the core staff in the Brigham City offices of the project for periods of at least a week. Over two-thirds of this number have been involved in the project for all or a substantial portion of the contract time. A list of these people and their major contributions will be found under Personnel, Section C of Volume V. It is not possible to single out any one person in this group for special mention. Every staff member during this stage of the project has been willing to work long hours, both here and in the field. In addition, they have faced openly the inevitable conflict inherent in a diverse group of professionals and staff support personnel who come from all over the United States, and who represent in their Indian and Anglo backgrounds some of the concerns which the project seeks to address.

Important mention should be made of the some 300 Indian consultants, parents, and tribal leaders who have been willing, and sometimes anxious, to give their attention and support to the project. Three Tribal Councils--the Hopi, the Standing Rock Sioux, and the Cheyenne River Sioux--have given consideration and then approval for the field-testing of project materials. Other tribal groups are considering future arrangements with the project via representatives of their Tribal Education Committees: Navajo, Apache, Ute, Shoshone-Bannock, Papago, and Chippewa (Duluth). This constituency is critical to the success of the project. It is the choices made at the local community leadership level that must determine the educational patterns of the children of that community.

The staff of the project would also like to thank the Instructional Services Center,which has provided both space and a variety of support services, particularly in media and materials preparation and production. Without this support the project could not have met the demands for field-test materials, which were for quantities considerably greater than originally anticipated.

SUMMARY

Abt Associates contracted with the Bureau of Indian Affairs on April 15, 1969, to begin the implementation of Phase II of Project NECESSITIES: to create an up-to-date effective Social Science curriculum for Indian and Eskimo students, grades K-12.

The five volumes of this report are submitted in fulfillment of the requirements specified in Contract No. K51C14200249 as outlined below, with comment on the expected output:

1. Recruitment and training of qualified personnel.

   A complete list of personnel, their qualifications, and the role each played in this stage of the project will be found in Volume I, Appendix 4). While 14 of the 30 people listed are Indian, it should be noted that the project has had continuing difficulty in recruiting qualified Indian staff, because of lack of availability, the location of the project, limitation in the number of candidates with appropriate background and experience, competition, and the short-term security that can be offered. Many of these limitations apply to attempts to recruit qualified Anglo staff as well. The staff that has worked on the project to date has shown dedication by working hard; the quality of their work can be judged from the material in the report.

2. Establishing in-service connection with the existing Steering Committee and the work it has done.

This process began before the contract was signed, in a meeting in Washington with Mr. Ruopp, Director of Curriculum Development, and Dr. Engle and Mr. Womack, permanent consultants from the Steering Committee. Mr. Ruopp then met Mr. Warren, the third permanent consultant, in Salt Lake City. In June Dr. Engle, Mr. Womack, and the Project Officer, Mr. Harriger, met with the five members of the core staff then recruited in Stewart, Nevada, and began the development of potential curriculum material around one of the central concepts previously chosen by the Steering Committee. Early in July a quorum of the Committee met with the project staff in Brigham City for three days. Model lessons developed and presented by the staff fell short of Committee expectations, and a great deal of productive discussion ensued.

Since that time there have been meetings with the permanent consultants on important aspects of the project, materials have been sent to them for review as they have been developed, and weekly reports have kept the total Committee membership in touch with the major dynamics of the project. Several members of the Committee have requested materials, and one, Beverly Horttor, has field-tested the primary unit in her own first-grade classroom in Warm Springs, Oregon. (Her field-test report appears in Volume II.) The staff has used both minutes of Committee meetings and position papers by Mr. Womack and Dr. Engle in its attempt to fully articulate its work with the Committee.

3. Creating wide liaison network with BIA school personnel, Indian and Eskimo community resource people, to maximize data inputs and increase potential for acceptance of new curriculum materials. Production of a spring and fall "Necessities Newsletter" will be part of the liaison efforts.

   This aspect of Phase II is fully detailed in the first section of Volume I. The "Necessities

Newsletters" were begun and then shelved at the request of the Project Officer as being premature. A brochure was produced in cooperation with Washington, and produced in a limited edition. It has not met the full approval of Washington, and awaits final revision.

4. Development of Operational Guidelines and Specifications which will describe the interface between educational concepts set by the Steering Committee and actual curriculum materials.

   For the sake of coherence this appears in Section VII (page 44) of the Phase I Report.

5. Utilizing a three-week cross-cultural BIA-sponsored workshop in Nevada for staff training and recruitment.

   As mentioned in 2, above, the core staff was in residence at this workshop in staff roles. All of the junior consultants who worked on the project in Brigham City during the summer were recruited, and a number of field-test sites and potential field-test teachers were identified.

6. Developing and testing thirteen weeks of pilot model units spread across grades K-12.

This portion of the contract has received the greatest amount of attention during the past six months. Three units were developed, totaling 19 weeks of classroom activities. Field-testing of these units was completed during the month of December, with Navajo, Yakima, Wasco, Alaskan, and Sioux children in 11 schools, with 21 teachers and over one thousand students.

On the basis of field-test results, final revisions of the units have been made. The final revision, field-test comments, and the field-test version for the three units are detailed in the following terms:

Volume II-- People, Places, and Things: Homes (Primary grades - 7 weeks)

Volume III-- Communication Skills: Fact and Opinion (Junior and senior high school - 6 weeks)

Volume IV-- Economics: The Science of Survival: Allocation of Resources (Senior high school - 6 weeks)

In addition, a variety of other material in various stages of development is included in Volume I, Appendix 1).

7. Submission of progress reports at the end of each month beginning 5/31/69 and a final report on 1/2/70.

The monthly reports were changed to weekly reports following the Steering Committee meeting in July. Copies of these 13 weekly reports are included in Volume I, Appendix 3).

A NOTE ABOUT THE FORM OF THE FINAL REPORT

A good deal of material that has been developed since June has been left out of this report: original drafts, discarded unit designs, unit idea statements. In addition, material that has been included has been severely edited.

Criteria for selection of material were as follows:

1. Does the material meet contract goals?
2. Does the material included form a coherent historical "narrative" of the project from its inception?
3. Does the material display a developmental process which would make it useful to new staff and teacher training?

The Brigham City staff has found the effort of producing this report well worth-while. It has provided an opportunity for an overview of the project direction sometimes missing in the day-to-day work of materials creation, production, and field-testing. It has provided the backdrop for the Recommendations which follow. We are please to submit the Phase II report.

RECOMMENDATIONS

The question, "Where do we go from here?" between January 1 and June 30, 1970, has been intensively discussed during the month of December among members of the project staff, with the permanent consultants, Dr. Engle and Mr. Womack, and with those staff members of the Division of Curriculum and Review in Washington who are connected with the project--Mr. Hopkins, Mr. Harriger, and Mr. Ouchi.

The Brigham City Staff in its review of the project to date has arrived at one principal conclusion: there must be greater emphasis on involving teachers who are trained in the goals, materials and methods of the project and who will serve as field-testers, curriculum development specialists, and trainers of other teachers.

The revised models found on the following pages speak essentially to this conclusion. Supporting data for the recommendations will be found in the appropriate sections throughout this report, and the Phase I Report completed under another contract. (The most important section bearing on the above recommendation will be found in that volume under Section B: Teacher Training Models.)

The recommendations are presented in terms of revised models, showing the original model, the experiential data with respect to the original model, and the recommended revised model for the period 1/1/70 to 6/30/70. The categories included are: Curriculum

Development, Development Plan, Curriculum Revision, Curriculum Materials Development Plan, Teacher Attitudes, Methods and Materials, Indian Involvement, Coordination with B. I. A. Area Curriculum Efforts, Teacher Training, Project Contractor, Funding Patterns, Location, and Overall Project Timing.

RECOMMENDATIONS

DIMENSION	ORIGINAL MODEL (6/1/69)	EXPERIENCE (6/1-12/31/69)	REVISED MODEL (1/1-6/30/70)
A. Curriculum Development --Teacher Training	1. Develop curriculum without significant involvement of teachers until during and after field-testing.	Lack of sufficient time and contact to develop in-depth understanding and commitment to project goals and materials.	Develop small cadre of committed master teachers who will be intensively trained as field-testers, curriculum development specialists and teacher trainers.
	2. Develop all curriculum materials at project office in finished form: concept, content, method, materials, media.	Material not sufficiently open to revision at local level to be workable for teacher, tribal/regional specific, student achievement-level specific. Under present loads, with present attitudes, revision does not take place.	Develop "starter" model units and detailed outline for follow-on units which display concept objectives, content choices, methods--with appropriate examples. Develop finished units with teacher participant teams.
B. Development Plan	Develop plan as linear scope and sequence with detailed concepts, content method, media. Lay out 390 weeks' material K-12.	Extreme variation in student achievement level, psycholinguistic skill related to conceptualization, concept meaning variation, content significance. Further, during transition period to project materials, there is no rationale for sequencing.	Confine development plan as overall curriculum guide. Have teacher trainee/participants, tribal participants, students join in concept choice, question development, content selection, method-media-materials analysis. Scope and sequencing to take place as local decision-making process from Curriculum Bank.

RECOMMENDATIONS, Page 2

DIMENSION	ORIGINAL MODEL (6/1/69)	EXPERIENCE (6/1-12/31/69)	REVISED MODEL (1/1-6/30/70)
C. Curriculum Revision	Revise curriculum at project office based on field-test results.	As in B., above, cultural and skill spread are too great to set units into discreet grade levels and sequence in one form for the entire system.	Units must be developed by local people from general guidelines in order to meet local needs. The best of these results can be combined into new model units and used to continually up-date project curriculum.
D. Curriculum Materials Development Plan	Create units across K-12 for field-testing. Introduce completed year units in grades 1 and 7 first to maximize impact in early and later years.	Need at primary level especially pressing for system-wide change. Students at upper levels lack background for units being developed. Potential inefficient use of staff time. Prolongs introduction of finished material in schools.	Concentrate on developing finished K-3 units and unit guidelines by 6/30/70 for training of all K-3 teachers and introduction of new materials in the fall of 1970. Develop high school honors program for top juniors and seniors.
E. Methods and Materials	Include in classroom activities a spread of up-to-date methods, media and materials (e. g., discussion, simulation, film, games).	Many teachers were threatened by methods, media, and activity materials which challenged their accustomed classroom teaching style.	Emphasis in training on broadening teaching style to include skillful use of more dynamic methods, especially discussion, role play, problem solving, games simulation.

DIMENSION	ORIGINAL MODEL (6/1/69)	EXPERIENCE (6/1-12/31/69)	REVISED MODEL (1/1-6/30/70)
F. Teacher Attitude	Normal mix of attitude toward student, self, and job was assumed.	Racial bias, both romantic and negative, quite common and destructive of realistic view of child. Insecurity about teaching skills, over-responsiveness to presumed system constraints, and excessive security-oriented self-interest--all vitiating dynamic teaching style.	Stress affective change in training programs through behavior modification techniques, outright challenge, demonstration, revised sensitivity approaches; special input from Indian trainers at this critical point.
G. Indian Involvement	Contact Tribal Council, education committee, education specialist to review material and gain approval for field-testing.	Often little contact between tribe and teachers in the school. Insufficient time and contact to develop in-depth understanding and commitment to project goals and materials, hence inadequate criticism and contribution to culture specific material.	Continue current procedure, but include Indian education specialists acceptable to tribes in training/participation as primary resource on appropriate content and method, and additional input in curriculum development and training of teachers.
H. Coordination with B.I.A. Area Curriculum Efforts	Inform Assistant Area Director (Education) of field-test plans, send materials.	Mixed support from area office. No appropriate articulation with such efforts as Cache Curriculum Workshop to establish Area, Agency, school curriculum committees.	Seek assistance from area office with help of central office, to recruit "master" teachers from primary grades for early training as teacher/participants in curriculum development and teacher trainers at major K-3 Workshop.

RECOMMENDATIONS, Page 4

DIMENSION	ORIGINAL MODEL (6/1/69)	EXPERIENCE (6/1-12/31/69)	REVISED MODEL (1/1-6/30/70)
I. Teacher Training	Random selection of teachers. Short-range minimum training for field-testing purposes: introduction to project and unit, staff support during first week of testing, weekly calls and reports, taped summary session. Presumed long-range intensive workshops at some future time.	Test often of teacher, not material. Significant training almost impossible to carry out in this manner. No development of teacher/curriculum developers or training of resource personnel from among practitioners.	New plan incorporates both short-term and long-range goals: 8 master primary teachers (70 if other funds can be found) to be trained intensively end of March in beginning unit to be taught in April or May. Same group develops curriculum and prepares to be teacher trainers in June (3 weeks) preparatory to major training program for all K-3 in July-August (to be funded under another contract), for introduction of full year of PN material in September in all four primary grades. Honors Program training also.
J. Project Contractor	Abt Associates, Inc.	The problem is not one of the competency of Abt Associates or even other firms like it. Project NECESSITIES must belong to the Indian people and be clearly controlled by the Indian people. A change in contractor to an Indian controlled non-profit corporation would affect project acceptance positively.	Abt Associates will be the prime contractor during this period. If additional funds can be found for the 4-day and 3-week workshops described above, they should be contracted on a joint-venture basis with an Indian corporation. After June it is understood and encouraged by Abt Associates that further project contracts be let to an appropriate Indian company.

DIMENSION	ORIGINAL MODEL (6/1/69)	EXPERIENCE (6/1-12/31/69)	REVISED MODEL (1/1-6/30/70)
K. Funding Pattern	Two contracts: one from 4/15 to 12/31/69, the other from 6/1 to 12/31/69.	The level of funding has been adequate. Both the original contract and the proposed next contract (6 months) are too short to attract senior professionals easily, and create staff morale problems.	If and when it is possible, and whoever the contractor, it would be advisable to provide a minimum funding in advance in at least one-year segments.
L. Location	Offices set up in Brigham City to make use of ISC facilities and save funds.	This still constitutes a serious impediment to recruitment, especially for single people and those who want a more urban environment. Despite demurrers to the contrary, travel logistics are much more complex from and to Brigham City. For some it has also brought the project too close to "being Bureau."	This location should be seriously reviewed in the spring with solid data on ISC support, consultation with the new contractor, and consideration of advantages of alternate sites such as Denver, Phoenix, Los Angeles.
M. Overall Project Timing	Create complete K-12 material in 3 years (by '71). In-service teachers in 3 years (by '74). Target date for complete introduction of curriculum into schools, 9/74.	Too slow a process to meet pressing need of students for relevant social science curriculum. Wrong division of process into sequential steps makes for inefficiency and increases problems of acceptance.	Speed up by using project staff to maintain coherence, provide training, do research, develop materials and media, coordinate production thereby gaining economy of scale. Use local and regional resources for culture specific content, local curriculum development, cadre of teacher trainers. New target for introduction of completed cur-

REVISED MODEL (1/1-6/30/70)

riculum into schools by trained teachers:

K-3 by fall of 1970;
4-8 by fall of 1971;
9-12 by fall of 1972.

Net gain = two years.

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Phase II, Volume I
Section A: The Liaison Network

I. INTRODUCTION

During the past six months, numerous visits have been made by Project NECESSITIES liaison staff to various schools and Indian nations, in efforts to gain acceptance of Project NECESSITIES materials for field-testing. Accomplishments have varied, not only in field-testing of curriculum material, but also in teacher response, Indian student and Tribal Council responses, and in the reaction of Indian leaders to the liaison approach. Our original liaison network plans have been modified to fit the realities of our field experience; Section IIa explains the reasoning behind the redirection of our efforts in order to obtain our objectives.

Different methods have been used to establish contacts with the Indian people. Attending Indian education conferences to do public relations work has produced most of the contacts, and has also resulted in wider dissemination of news via the Project NECESSITIES brochure. Summarized reports on each of these conferences is included in the following, so that the reader may better visualize the trend of Indian education.

Several modifications to our liaison network method are presently being considered for implementation during the next six months. Final decisions about adoption of these new programs has not been reached at this time.

IIa. ORIGINAL LIAISON NETWORK PLANS

The primary purpose of the Liaison Network was to create interest, understanding and acceptance of Project NECESSITIES curricula among the Indian and non-Indian people, so that we could implement our field-testing procedures at existing educational institutions which served the Indian and Eskimo people. This field-testing was to provide us with a response to the new curricula from a viable cross-section of Indian and Eskimo culture.

Our aim was also to create a "grass-roots resource bank" to assist the professional staff in the development of relevant and tribal specific curricula. The resource bank would consist of students, parents, local community leaders, teacher aides, Parent-Teacher Associations and traditional and religious leaders.

We attained only limited success in the development of a resource bank because we were forced to deviate from our original plan of focusing much of our efforts on establishing rapport and communication with the grass-roots people. This was because of time limitations and pressure to meet contractual obligations by developing and testing thirteen weeks of curriculum in several schools before December 31, 1969.

Another factor which limited our efforts was the uncertainty of Project NECESSITIES refunding. We were requested by the Washington Office to set aside the Project NECESSITIES Newsletter which would have publicized our progress, problems and/or future plans. (A concrete sample of the proposed Project NECESSITIES Newsletter is reprinted as b. of this section.) It was also our objective to send reports to other news media such as local reservation newsletters, The National Congress of American Indians Sentinel, the Interior Department newsletter, etc., to maintain continuous communications with interested Indian and non-Indian people.

In all of these instances, the Liaison Network division realized and understood the significance of meeting the contractual obligations which would enhance the possibility of program refunding. In order to achieve this objective, we had to forfeit part of our original plans. However, we intend to correct this situation during the second phase of the Project.

Another factor was the skepticism of various Tribal Councils towards Project NECESSITIES. Several groups explained that because it was a new program, more evidence of its beneficial results would be needed to demonstrate the soundness of the program. This evidence is now beginning to materialize.

We had good success in receiving approval to test our material in the schools. However, any future working relationship with the local Indians and school administrators depends on their evaluation of the curriculum being tested. We anticipate no real problem here as the response to date on the utility of our material has been enthusiastic.

The original liaison network plan of contacting tribal people first and obtaining their approval before any major action is taken has been enthusiastically received by the Indian and Eskimo people. Their reaction has been one of gratefulness that we would consider them first. Heretofore, many programs and pilot educational projects have been imposed upon them by their schools and/or imposed upon their schools without their being consulted.

Much of this positive response can be attributed to the liberal policies and attitudes of our professional staff. They always request teacher, administrator or tribal council critique of their material. The developed material is not presented as cut-and-dried, unalterable, and presentable only in the prescribed ways. The approach has been totally flexible. This flexibility can become more important when the parents, students, religious leaders, community leaders and others are involved in the observation and evaluation of curriculum testing in local areas (depending on the scope of involvement desired by the Tribal Council).

Involvement creates interest; when involvement is established, we can expect enthusiastic support in acquiring substantive data such as tribal educational goals, parental educational goals, tribal myths, games, history, and information on tribal economic, social and political systems. From these things, further relevant and tribal specific curriculum can be developed.

Deviation from our original liaison plans also occurred in the area of whom we contacted. It was necessary to change approach methods on several occasions, depending on the school system and type of school.

When we wished to test curriculum material in a Bureau of Indian Affairs school located on a reservation, we first approached the Tribal Council or its education committee. This was our basic method because all school administrators, regardless of which school they administer--Bureau, mission or public school--advocate Indian self-determination in education at some point or another and in various degrees.

This approach changed only when a direct school-tribal relationship was lacking. If such was the case, we approached the school superintendent or the school board. Public and mission schools were so approached, as were off-reservation BIA boarding schools.

IIb. PROPOSED NECESSITIES NEWSLETTER

The following conversation was taped in Washington, D. C., in April of 1969. This was to be the content of the first Project NECESSITIES Newsletter, which would have been distributed nationwide to interested school administrators, tribal councils and professional educators.

The interview format was incorporated for livelier, more personal communication, the objective being to get our message over to the layman. The speakers are:

Richard Ruopp: Project NECESSITIES Curriculum Director
Charles N. Zellers: Assistant Commissioner for Education, BIA
Max F. Harriger: Acting Assistant Chief, Division of Curriculum Development, BIA
Daniel Honahni: Director, Project NECESSITIES Liaison Development.

The version included here is the result of careful editing of the original tape.

Project NECESSITIES Forum

Mr. Harriger: When I became active in the Bureau of Indian Affairs about a year and a half ago, I became aware of the fact that most of the teachers in the Bureau had no materials to work with other than standard program materials and state guides that are commonly used in the respective states in which they operate.

Mr. Ruopp: This is in the Social Sciences?

Mr. Harriger: Yes. We started talking about a social science education program in which there would be material relevant to the real situations of Indian and Alaskan native children. This would eliminate the necessity of teachers relying only on the materials and programs commonly used in our public schools throughout the country. It was felt that the teachers could do a much more effective job if they had access to materials that were designed to meet the specific needs of Indian and Alaskan children.

Mr. Zellers: The real problem is that the traditional curriculum used by the dominant society in America simply doesn't apply to Indian and Eskimo students--it's inaccurate, irrelevant, and doesn't motivate.

Mr. Ruopp: So that was how Project NECESSITIES started.

Mr. Harriger: Yes. First, a planning grant was submitted. Then a proposal was drafted to create a Steering Committee which would work out a philosophy for the development of such an educational program. This was funded in the spring of 1968. The Steering Committee began to function the first of June 1968.

Mr. Ruopp: Who thought of the name NECESSITIES?

Mr. Harriger: This is largely to the credit of Mr. James Womack of the Steering Committee. It means National Education Committee for Effective Social Science Instruction and Teaching of Indian and Eskimo Students. Most of us felt that it was a very appropriate title. What can be more necessary than a program that is aimed at responding to the real educational needs of children, in this case, Indian and Eskimo children?

Mr. Honahni: Would you clarify for me how the Steering Committee was selected?

Mr. Harriger: Yes. The Steering Committee was rather arbitrarily selected as a point of departure. I had been involved in social science curriculum development for several years prior to coming into the Bureau and, hence knew many people and felt that there were those among them who would be interested in and could make a specific contribution to a committee of this nature. So, the members were selected primarily on the basis of availability and who we felt would be the best qualified, nation-wide, to function on a committee of this nature.

Mr. Ruopp: I understand the task of the Steering Committee was to develop what amounted to a broad conceptual base for a new and effective approach to social studies, which could mean that the social studies curriculum might not look like textbooks at all.

Mr. Harriger: Well, not even a conceptual base really. More of a philosophy for the Project. The conceptual skeleton or framework isn't settled yet. There is a sample framework that has been submitted by the committee that isn't to be regarded as in final form at all. It is subject to modification--all aspects of the project are. In fact, had the group of Indian advisors who were brought into Denver in November of last year to evaluate the work that had been accomplished been negative, the project would have been stopped, and we would have begun all over again.

Mr. Zellers: Some of the basic elements of this framework are that the social studies should expand the potential for choice for Indian and Eskimo children and should somehow be focused more on contemporary realities and skill needs: problem solving, research, basic related knowledge.

Mr. Ruopp: Is there a sense of urgency related to the need for a new social studies curriculum in schools which serve Indian and Eskimo students?

Mr. Harriger: Absolutely!

Mr. Honahni: Do you agree, Mr. Zellers?

Mr. Zellers: I do indeed, Dan. I give Project NECESSITIES the highest priority. Only Language Arts competes in importance. You know, the Social Studies are potentially the most exciting experience a student can have, because they deal with men in society (women and children, too). And exciting experience is important for students. There was a time when the home was a narrowing experience, particularly in rural America, and the school was an exhilarating broadening of horizons. Now, too often the school is narrowing, while in the home, television and travel have expanded the vistas of man's experience tremendously, even beyond the moon.

Mr. Ruopp: I gather the choice to utilize a private contractor was in part motivated by the desire to avoid possible prejudices. There are members of the Indian and Eskimo community who might be a bit suspicious of the motives of the Bureau if it was doing the whole curriculum itself. Obviously, some people in those communities have the attitude that the Bureau still operates in its old paternalistic pattern. Whether it does or does not is a question which only time and effort will decide. But in any event, you felt that this step would free up the project for the broadest possible Indian and Eskimo participation?

Mr. Harriger: At first, this was not much of an issue, but this later became important as we began to get more and more feedback. Upon encountering elements of opposition, it became evident that it would be desirable to ensure that potential negative response based on "Bureau image" (hopefully outmoded) be dispelled as quickly as possible.

Mr. Zellers: NECESSITIES must belong to the Indian and Eskimo people. It is a step toward their shaping their own future.

Mr. Ruopp: We know that one of the most important aspects of the Project is that we go out and gather information and views about social studies curriculum from the Indian community, and Dan has principal responsibility in this area. Dan, would you talk about the importance of the Liaison Network?

Mr. Honahni: I would say right now with great conviction that the Liaison Network setup is the most essential phase of this curriculum development project, because if we are to be able to assist the Indian tribes and the Eskimo people in progressing educationally, curriculum material has to be relevant to what they regard as essential. This project is really to serve the Indian people and not the Bureau. In order to set up a good liaison network, we have to take into consideration the political conflicts, if any, within a reservation, attitudes towards innovative educational programs, and also whether a good working relationship exists between the tribe and the Bureau, before we attempt to ask for help for the project. The only reason for this approach, and it is significant, is that the success of Project NECESSITIES depends on good cooperation and a working relationship between the Bureau personnel at the local level and the Indian community. The primary purpose of the Liaison Network is to inform the tribal groups of what Project NECESSITIES is all about. And to request their cooperation and participation in the development of this curriculum. I feel that tribal participation is essential and pertinent. We must also attempt to gain support from influential organizations such as National Congress of American Indians, National Indian Youth Council, National Education Laboratories, etc. This can be accomplished through our own news medium (NECESSITIES Newsletters). Principals, superintendents, and teachers will be contacted to ascertain their views and use their inputs in correlation with the inputs of the tribal groups, parents, community leaders, and students.

Mr. Zellers: I am sure that the groups you describe, Dan, when they understand the importance of Project NECESSITIES succeeding, will all cooperate fully.

Mr. Harriger: Will you not then also be looking for Indian people who can work on the Project and make specific contributions in various areas?

Mr. Honahni: Yes. While establishing the Liaison Network, we will attempt to find people at local levels who wish to assist us in carrying out this program, working directly with their tribesmen, explaining the program, getting data that we need and appraising us of the relevance of our developments to the local Indian community needs. We will also contact and involve public schools with large Indian student populations and mission schools that enroll Indian students. The emphasis is in getting Indian and Eskimo people to do the local liaison work and acquiring information rather than having an outside group which is not well known, which does not know all the factors involved in the day-to-day affairs of tribal groups, their political situations, their economic conditions, etc., come in and try to get factual data and opinions.

Mr. Ruopp: I believe the role of the "professional" in curriculum development should be that of a facilitating technician. That is, effective curriculum cannot be developed by just straight participation on the one hand (in the sense that every Indian says what he wants and the professional tries to make some order out of the many and often conflicting "voices"), or on the other hand by a group of "experts" who sit in the back room and create the curriculum without any reference to the people for whom they are creating it. I see our role as technicians who know how to do something, and know how to teach others to do it too.

Mr. Honahni: That is very true, because most of the Indian tribes have educational goals, but the methods and the techniques of achieving the goals are not specified.

It is thus the duty of the "professional" staff to come in and learn from the tribal groups and analyze what they learn and through their professional skill come up with a curriculum which structures the path to the Indians' and Eskimos' educational goals.

Mr. Zellers: I certainly agree with this estimate of the role of the "professional" in this curriculum development effort. It is going to be a difficult, sensitive effort, but very exciting.

Mr. Ruopp: I suppose all of us would say that we are excited about this project, primarily because there is no good model in the United States of real curriculum development in which the people served by the curriculum really have a chance to participate in saying what kind of content is important to them, and also there is no curriculum that is really up to date. How old or out of date would you say the curriculum that is being used now is?

Mr. Harriger: Well, the Social Science program for a majority of the public schools in the United States has not been modified much since the turn of the century. The social studies program that is being used in Bureau schools is basically, with some exceptions,the same as that which is being used in the public schools.

I have seen programs that were allegedly designed to meet the needs of various groups of people, but frequently they simply changed the pictures in the books, or something of that nature. We are after something that has a great deal more depth to it than that. Hopefully, this program once developed, if we have any degree of success at all, will have implications for subsequent Social Science programs that may be created to meet the needs of other specific groups.

Mr. Ruopp: It would also have implications for curriculum development in other fields besides Social Studies wouldn't it?

Mr. Harriger: Certainly. In fact, we are drawing from some of those aspects that have been tried and proven, particularly in Science.

Mr. Honahni: The curriculum that would be developed should be developed in such a way that, as time changes, the curriculum also changes along with it, so that it is continuously relevant to the situation.

Mr. Harriger: If we develop this program, and say this is IT--now we have the program--and stop, we are no further ahead than they were at the turn of the century.

Mr. Ruopp: Fifty years from now they will be saying, "Well here we are again."

Mr. Harriger: Much less than fifty years from now, because things are moving so much more rapidly.

Mr. Zellers: And we cannot afford to create curriculum that is static for fifty years. It must be responsive to change.

Mr. Ruopp: So, what we are saying is that we are looking for ways to have continuing participation of teachers and students and community and curriculum developers, and thus an on-going renewal of the curriculum every year.

Mr. Harriger: This is an absolutely essential part of the program.

Mr. Honahni: Once this is done, what is the next move, to get this curriculum implemented in the schools? Will there be special training for teachers in the use of this curriculum?

Mr. Harriger: A somewhat unique feature of this program is that a significant part of it is to be devoted to in-service training of those teachers who will be utilizing the curriculum. This would be all secondary Social Science teachers and all elementary teachers. We would predict that about half of the efforts of the project will be devoted toward in-servicing the teachers in the implementation of this into the classroom use. We feel that without this sort of thing, we will produce little more than has been done in the past where new guides were produced and sent out to teachers. They were promptly filed away and that was the end of it. They really accomplished nothing.

Mr. Ruopp: We want to say to a teacher participating with us in developing this curriculum that in the process of participation he or she will not only have the opportunity to make recommendations and become trained in the use of the curriculum, but will also learn to be a curriculum-developer himself.

We will have both teachers and students on the core staff that will be working on the development of curriculum full-time, plus bringing in teachers and going out and field-testing, which is really part not only of making the curriculum better, but of training teachers, if you want to call it that. Every unit of this curriculum is going to be tested with the users.

Mr. Harriger: Well, one of the things that we feel very strongly about is that previous curriculum directors have not paid enough attention to what students are telling us about the things we are subjecting them to in education. In Project NECESSITIES, we will have a significant input from the young people.

Mr. Zellers: Which is what should happen. Young people are the future of this country and they need an appropriate place in shaping that future. We want Project NECESSITIES to be a real opportunity for students to participate so that other students may learn.

IIIa. LIAISON NETWORK ACCOMPLISHMENT REPORT

Our final selection of testing was based on an apparent acceptance of our materials, and on the liaison already established in certain areas. In addition, we were interested in using teachers who had shown an interest in our materials and had volunteered to test them.

The liaison contact labor was divided roughly by geographical areas. Patricia Locke was responsible for Alaska and the Northwestern and Plains states, while Dan Honahni's responsibility was to initiate contact in the Southwest, Central and Southern states. Other liaison contacts were made by Emily Boardman and Richard Ruopp.

Following are the progress reports on testing areas.

A. Alaska

Gary Holthaus, Project NECESSITIES Curriculum consultant, lives in Anchorage, and provides liaison with state officials and the native community. Contacts have also been established among the various native communities, BIA teachers, the Alaska Native Brotherhood and the Alaska Federation of Natives.

The Alaska Federation of Natives sponsored a meeting of

Education Committee members from all village councils early in October, to consider various educational matters confronting them. Telephone contact was made with Showalter Smith of AFN to request a time for Gary Holthaus to present Project NECESSITIES philosophy and material. Acceptance of the project was forthcoming from the AFN, and also from Mr. Flore Lekanoff, Education Specialist for AFN and President of the Aleut League.

Following contact with the native people, Richard Ruopp and Dennis Holmes also made contact with the officials of the Alaska Department of Education, Division of Instructional Services. Those contacted were: Merle M. Armstrong, Director, State-Operated Schools; Jim Harper, Director, Boarding Home Programs; Terry Chase, Superintendent of Mt. Edgecumbe School, Sitka, Alaska; and Warren Tiffany, Assistant Area Director of Education. These people agreed that we should test Communication Skills: Fact and Opinion, beginning November 3, in the World History and Language Arts classes at Mt. Edgecumbe. This involved approximately 277 students. Sam Hedrick was the staff member present.

B. South Dakota - Rosebud

Emily Boardman was invited to the Rosebud Sioux Reservation by Cato Valandra, the Chairman of the Rosebud Sioux Indian Council, to do in-depth liaison network development.

Several contacts were established with the tribal members, St. Francis Mission School personnel and the Todd County School District personnel. A meeting was scheduled for September 30, 1969, which Richard Ruopp, Emily Boardman and Patricia Locke attended. Acceptance was received from the tribal people and Glenn Barnes, Superintendent of the Todd County Schools. Field-testing with Fact and Opinion began on November 10, with Sam Hedrick as the Project NECESSITIES staff member in attendance.

Eagle Butte

In August, the possibility of involving the Cheyenne River Sioux was discussed with Frank Ducheneaux, Tribal Chairman, and Eunice Larrabee, Education Coordinator, by Dan Honahni. They indicated great interest in the project, and when contacted in late September, Eunice Larrabee contacted other members of the Education Committee to schedule a meeting with the Project NECESSITIES liaison staff.

Early in November, the elementary school principal, Mr. C. S. Munz, met with Richard Ruopp after approval by the Tribal Council. Richard Ruopp also met with high-school principal Terry Walters to introduce the Economics Unit.

The agreement was made that field-testing would commence November 10, 1969.

(An unexpected request came from the Cheyenne River Sioux. They asked that we supply an economics unit dealing with personal money management. Sioux tribal members receive a benefit in the form of a cash sum upon reaching their eighteenth birthday. The Tribal Council wanted an economics unit which would help young tribal members handle their money wisely. Candace Kovacic of Project NECESSITIES staff, an economics specialist, prepared a unit to meet this request--ECONOMICS: Science of Survival-- with the assistance of the staff. Testing of this unit began November 10.)

C. North Dakota - Fort Yates

Initial phone contact was made with Douglas Skye, Tribal Chairman of the Standing Rock Sioux, by Patricia Locke. Mr. Skye arranged a meeting with: a member of the Tribal Education Committee; John Ballard, principal of Fort Yates School; Leroy Chief, Elementary Supervisor; and Howard Brunje, Secondary Supervisor. Richard Ruopp and Patricia Locke met with this group on October 2 to present People, Places and Things and the Fact and Opinion Units. We received acceptance from both groups, and testing began on November 10 with both Patricia Locke and Neen Schwartz present representing Project NECESSITIES.

D. Arizona - Tuba City Boarding School

Tuba City Boarding School is a BIA school that enrolls Navajo students only. Initial contact was made with Dr. William J. (Buck) Benham, Assistant Area Director (Education), Navajo Area, by telephone and letter. Dr. Benham directed us to contact proper authorities at the Tuba City Agency, expressing his appreciation of our interest and pledging his full support to our endeavors.

Contact was made with Tuba City School Authorities by Dr. Bemham's office and by Dan Honahni. An on-site visit was made by Mr. Honahni to schedule a meeting and to present the developed material and explain the philosophy and concepts of Project NECESSITIES. Contact was made with Kirby K. Jackson, Superintendent (Education), Tuba City Agency and J. D. Sykes, Principal of Tuba City Boarding School.

On September 26, Richard Ruopp, Eileen Molner, Patricia Locke, Sam Hedrick, Tom Cracas and Dan Honahni made a visit to Tuba City to meet with the Tuba City Boarding School personnel, Tuba City Public School personnel, and the Hopi Tribal Education Committee delegation. The Whitemountain Apache Tribal Education

Committee was also scheduled to attend this meeting, but due to unforeseen developments, were forced to cancel.

Two meetings were held to answer questions regarding Project NECESSITIES materials and the philosophical scope of our method. Sam Hedrick and Tom Cracas demonstrated the unit, with Project NECESSITIES staff and school personnel acting as students.

As a result of these meetings, teachers and administrators from both the Tuba City Boarding School and the Tuba City Public School volunteered to test the materials. Field-testing began October 6 at the boarding school, with Tom Cracas, Neen Schwartz, Sam Hedrick, and Candace Kovacic from the staff in attendance. Testing of both units was begun at the Tuba City Public School with staff members Cracas and Schwartz.

Tuba City Public School

Contact was made by Dan Honahni with George Gieszel, Superintendent; Hadley Thomas, Principal, Junior High School; Wallace Hanley, School Board member; and James O'Brien, Principal of the Elementary School.

The above procedure was used in scheduling meetings and explaining the concepts of Project NECESSITIES. (Tuba City

Public School personnel attended the same meeting as the boarding school personnel.)

Testing of the material was also initiated on October 6. The public school is comprised of 90 percent Indian (Navajo and Hopi) and 10 percent Non-Indian students.

E. Other Contacts

Many contacts have been made with tribal, state and national educators who have indicated great interest in Project NECESSITIES.

Teachers who have shown interest in the project were first contacted at Stewart, Nevada, during the Cross-Cultural Workshop conducted by Abt Associates. Through teacher efforts, some contact was established with the school administrators. During this same period, other school administrators and tribal leaders were also contacted, and follow-up letters were sent.

IIIb. SUMMARY SHEET- FIELD TEST MATRIX DATA

UNIT/S BEING TESTED PROJECT NECESSITIES MATERIAL

						STUDENTS					
DATES OF TESTING:	SCHOOLS (B) Bureau (P) Public (M) Mission	TRIBES	GRADE	SECTIONS	GROUPING	MALE	FEMALE	NON-INDIAN	INDIAN		TOTAL
	TUBA CITY PUBLIC SCHOOL Tuba City, Arizona (P)	Navajo				29	19	0	48		48
	TUBA CITY BOARDING SCHOOL, Tuba City, Ariz. (B)	Navajo				93	111	0	204		204
	EAGLE BUTTE ELEMENTARY Eagle Butte, S.D. (B & P)	Sioux				188	157	76	269		345
	TODD COUNTY HIGH SCHOOL Mission, S.D. (P)	Sioux				66	47	41	72		113
	FORT YATES HIGH SCHOOL Fort Yates, N.D. (B & P)	Sioux				56	51	18	89		107
SUB-TOTALS	5	2				432	385	135	682		817
TOTALS											

SUMMARY SHEET - FIELD TEST MATRIX DATA

UNIT/S BEING TESTED PROJECT NECESSITIES MATERIALS

DATES OF TESTING	SCHOOLS (B) Bureau (P) Public (M) Mission	TRIBES	GRADE	SECTIONS	GROUPING	STUDENTS MALE	 FEMALE	 NON-INDIAN	 INDIAN		 TOTAL
	WARM SPRINGS PUBLIC SCHOOL, Warm Springs, Ore. (P)	Yakima Wasco				10	5	0	15		15
	MT. EDGECUMBE SCHOOL Mt. Edgecumbe, Alaska (B)	Eskimo Aleut Athabascan Klinget Heida				151	127	0	278		278
SUB-TOTALS	2	7				161	132	0	293		293
TOTALS	7	9				593	517	135	975		1110

IV. SUMMARIES OF INDIAN EDUCATION CONFERENCES

The liaison network personnel have attended five Indian Education conferences where they did public relations work, made efforts to recruit, actively participated, and sought information from Indian educators on the curriculum needs of the Indian people. Below we have summarized assessments of each conference.

A. NEA: Warm Springs, Oregon

This meeting was sponsored by the National Education Association, which has indicated great interest in Indian education and has expressed its desire to support any or all Indian education programs.

There were indications of a power struggle between the NEA and BIA. Much ridicule was directed at the BIA and its educational programs and paternalistic policies by NEA, but no meaningful recommendations were given to improve the system.

An interesting development occurred at this meeting, which only strengthens the impression that Indians have a long way to go before united efforts can be realized.

Several young Indian people had introduced a resolution calling for a five-year phase-out of BIA from Indian education at the NEA Conference in Philadelphia. This resolution was originally an appeal for support of Indian education programs; it was changed by the young Indians without approval of the NEA Executive Board.

Not only did this resolution create ill-feeling among the NEA members present, but it also angered many Indian leaders, who denounced the methods and intentions of the young Indians. This reaction was in turn termed paternalistic because the grass-roots people and tribal councils had not approved of such action.

Many contacts were made at Warm Springs with state and tribal educators who were interested in Project NECESSITIES. Public relations work was carried out by Dan Honahni, Patricia Locke and Richard Ruopp.

B. NCAI Convention - Albuquerque, New Mexico

At Albuquerque, it was clearly evident that the Indian people are not united in their approach to improving Indian education. Such goals as local Indian control of schools, more numerous scholarships, control in expenditures of JOM funds allocated to public schools, etc., are sought by the Indian people, but different approaches to these goals become a hassle, since there are as many approaches as there are tribes.

Three significant resolutions were passed by the convention, and although they may be controversial and irrelevant to some Indian people, they do indicate a strong trend on the part of many influential Indian leaders (Refer to Resolutions 13, 17, and 19 - Section V).

Dan Honahni served on the Indian Education panel and also on the Indian Education Resolutions Committee.

Vigorous public relations work was carried out by both Dan Honahni and Patricia Locke. During the NCAI Convention an effort was made to recruit Indian educators for employment with Project NECESSITIES. Some tentative acknowledgements were received, but nothing materialized due to the overwhelming demand for Indians in the field of education.

C. NIEC - Fort Hall, Idaho

October 21 and 22, the Seventh Annual Northwest Indian Education Conference (the Indian tribes of Washington, Oregon, and Idaho) met at Fort Hall to discuss mutual problems. Also in attendance were representatives from Nevada, Utah and Montana. Daniel Honahni had made initial contact by letter with Joyce Hernandez, Chairman of the

Shoshone-Bannock Tribal Education Committee.

Daniel Honahni addressed the general session on the aims and methods of Project NECESSITIES and pointed out where we are currently testing. Through this effort, we received many inquiries and established new contacts. Patricia Locke was a member of the resolutions committee which devised five resolutions unanimously accepted by the conference. (It should be noted here that local public school district teachers, principals and superintendents were present and expressed their desire to cooperate with the Shoshone-Bannock Tribe in meeting their educational goals.) To capitalize on such indications, the committee formulated resolutions which would put to a test the statements of several public school administrators. (Refer to Resolutions 1, 2, 3, 4, and 5 - Section V.)

Local parents and students were also present, and met in separate small-group discussions to formulate five recommendations on how they could improve student academic performance. They are as follows:

Parent recommendations:

1. Make sure that students have clean, pressed clothes to wear to school. This indicates parent affection and concern.

2. Make periodic visits to schools to discuss with the teachers problems or progress of their children.

3. Become good housekeepers so that children will not be ashamed to bring their friends to the house. This would develop good social behavior and a sound relationship between child and parents.

4. Talk with parents who drink excessively, which results in breakdown of the home. Assist one another.

5. Encourage and enforce student study habits.

Student Recommendations:

1. Assist students who are having problems with their schoolwork.

2. Be mature enough to report behavior of students which jeopardizes other students' achievements.

3. Take the initiative to work hard and be responsible. Don't blame parents or other oft-quoted factors affecting low academic achievement of Indian students.

4. Cooperate with parents in keeping and maintaining a happy home.

5. Work with school administrators and tribal leaders to improve education.

D. Minneapolis, Minnesota

On November 20 and 21, the University of Minnesota, in conjunction with the American Indian Movement and the Minnesota Regional Educational Lab, sponsored the First National Indian Education Conference. This meeting was planned by Indian educators, and the majority of the speakers, seminar leaders and participants were Indian. Over 700 people attended. Daniel Honahni was seminar leader of the Curriculum Panel, on which Patricia Locke served as a resource person and group leader. No definite solutions emerged on the problem of how to write cohesive curriculum that is relevant yet inclusive of diverse tribal groups.

At this meeting, Dan Honahni and Patricia Locke circulated 180 copies of a questionnaire to Indian (only) educators.* We will analyze and evaluate the responses to the 18 issues and/or recommendations contained therein in the near future. Approximately 65 brochures were distributed to key people. The attempts at job recruitment were practically fruitless. Most competent people are already employed in jobs paying up to $26,000--even those with only a B.A. degree.

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* A copy of this questionnaire will be found in Section C, Volume V.

(Note: There is much raiding of personnel. One Project NECESSITIES staff member was asked to relocate at a northern university with the promise of equal salary and tenure. Dan Honahni and Patricia Locke are somewhat discouraged at their failure to recruit, although there were many who reacted positively to the idea of consultantship.)

A Summary of the Minneapolis Curriculum Workshop (by Dan Honahni)

It seemed to me that workshops should be "action-oriented" to enable participants to proceed with some sort of action at their local areas. With this in mind, we broke into small discussion groups, to increase participant input and maximize involvement.

We had developed five questions, alternative solutions to which would materialize into an "information bank." Many aspirations to change curriculum have been exercised, but for lack of viable methods of approach, not much has been accomplished at the grass-roots level. Our objective was to deposit many such approach methods into the "information bank," from which withdrawals could be made to bolster the efforts of the Indian people to change curriculum in their schools.

The following are the five questions for which we sought solutions, and the methods of approach recommended:

1. How can I find out what curriculum is offered in my school?
    a. At teacher orientation meetings, ask the administrators to inform the Indians what is being taught in their schools.
    b. Education Committees should make extra efforts to check into curriculum in schools. Reports of their findings should be made to the people.
    c. School administrators as well as teachers must make extra efforts to inform the community of curricula.
    d. Parents must take initiative to become more involved.
    e. Indian parents should request substantive data about curricula at PTA meetings.
    f. Develop "liaison" positions in which an Indian will work with the local parents informing them of school curriculum, other programs and immediate problems. (Awareness Program)
2. How can I get the curriculum changed?
    a. A unified proposal, from teachers, anthropologists, tribal leaders, tribal councils, parents and students, should be directed to departments of education from different areas, calling for an

increase in the amount of American Indian history in present school programs.

b. Change administrators who oppose curriculum changes and who express disgust for Indian involvement in education.

c. Demand that schools remove poor material (which depicts Indians as sub-human) from classroom use.

d. Organize a community group to confront the local school system to request whatever curriculum changes it wants.

e. Talk with PTA groups, social action groups, tribal councils, men's clubs, etc., to encourage organization to improve curriculum in the schools.

f. Have college-educated Indian people conduct a workshop for teachers and give them minipaks and multimedia material which will make a curriculum relevant to Indian needs. Instruct the teachers on its use. (Don't just talk about it--do something!)

g. Produce a regional film depicting conditions on reservations, interviews with school drop-outs, and interviews with relocated, disenchanted Indians.

h. Establish a bibliography of all fiction and nonfiction books which depict Indian life and culture. Send lists to all public, mission and BIA schools.

i. Form an Indian speakers bureau to make speakers who can "tell it like it is" available to all schools.

j. Solicit the help of noted Indians in politics, films and industry to put on a TV special to inform the ignorant American public.

k. Conduct sensitivity sessions on Indian education problems with teachers and other interested persons.

3. *How can curriculum be developed which will create skills and attitudes appropriate to individual needs?*

a. A bi-cultural curriculum must be implemented. Hope was expressed that this idea would work in any kind of school with any sort of Indian-white ratio. Teach units on Indian history, culture, and society viewed from the *past* and *present*. Start in the primary grades and continue on through the secondary grades. The units should consider stated subjects from both the Indian and white points of view. This would provide enlightenment and understanding of both points of view. This way *all* students would be addressed no matter what the ratio of ethnic mix. Each student would be free to make his own judgment as to which viewpoint he chooses to adopt.

b. Curriculum should emphasize similarities--common elements--which might result in establishment of alternative behavioral skills.

c. Only a frame or format should be established by curriculum developers (along with a few examples); then the teachers will improve on the examples.

d. Have local Indian resource people teach. (Example: at Turtle Mountain, the Tribal Constitution and its content is taught by the Tribal Judge.)

e. There are many tribes in the U. S. Each has problems that require specialized methods of approach. Therefore there is a need for 220 different curricula, each designed to fit an individual tribe.

f. Sound solutions have not yet been found for the following problems:

    (1) BIA dulls the initiative in teachers.

    (2) Teachers are inadequately trained to go into homes to show Indian parents that they are interested in them, or to get the parents involved.

    (3) Teachers cannot develop curricula; they have no time.

(4) Joint responsibilities have not developed to a point where the school is willing to listen carefully to the Indian needs.

(5) Information toward desired curriculum changes cannot come from home. Such information is too generalized; there is little participation from parents, who often don't care (although Indian people try to work with their own people). Demands must be made that teachers supply more input for curriculum changes.

4. How can I get involved in curriculum development?
   a. Through advisory committees to local schools, reservation or urban.
   b. Get Indian people on school boards.
   c. Provide funds necessary to train Indian people to become involved in curriculum development. On-the-job involvement is to be preferred.
   d. Participate in teacher workshops within school system.
   e. Establish an organization which will focus its efforts on examination of textbooks and reading materials.
   f. Channel efforts through organizations such as NEA.

g. Get a bibliography established on all curriculum development programs and make it available.

5. What can teachers and/or school administrators do to assist local organizations or tribal councils?

   a. More specialized courses are needed for in-service training of teachers to familiarize them with the special needs of Indian children. Such courses should be required for teachers in schools with Indian population.

   b. Teachers should start "telling it like it is" to the children instead of continuing with the obsolete textbooks which are now being used. Such texts portray the Indian as a second-class citizen.

   c. An extra effort should be made by the administrators to bring parents and/or tribal leaders to the school board meetings or classrooms.

   d. An immediate and precise commitment expressing the extent to which school administrators are willing to work with Indians must be obtained.

   e. Teachers must have higher expectations of Indian students. Indian children can achieve well academically if given the opportunity.

   f. Respect Indian recommendations about Indian education instead of trying to misdirect and obliterate the true meaning of each recommendation.

g. Teachers must voice their opinions on the need for curriculum change, and specify what is needed to the administrators.

h. Indian parents must push to attain some control over teacher recruitments.

One resolution was passed unanimously by the participants. (Refer to Resolution A, Section V.)

E. C.I.E.A. - Riverside, California

The conference was "A Forum on Higher Educational Opportunities for Indian Students" and was sponsored by the Southern California Committees of the California Indian Education Association in cooperation with the University of California Extension.

Patricia Locke attended the conference on November 29, and the following is her report:

There were approximately 240 Indian students, parents, educators, admissions staff and counselors present, as well as representatives from U.C. in Berkeley, Davis, Irvine, Los Angeles, Riverside, San Diego, San Francisco, Santa Barbara, Santa Cruz, Long Beach and Palomar Junior Colleges. Many high school students were there from Banning and Sherman Institute.

Lehman Brightman, Director of the Native American Studies Program at U.C. Berkeley, gave the keynote address. As always, he attacked the BIA, especially the inadequate and damaging school systems throughout Indian country. This time tribal councils and their ossification were targeted too.

On the student panel there were Indian representatives from U.C. Santa Cruz, Fresno State, Palomar and U.C.L.A. They delineated the application procedures for their schools, and the specialized ethnic and/or Indian studies programs and curricula available, and then gave advice to high-school students and their parents.

In each case, these students described how much of their time was spent negotiating with the administration in order to get concessions for programs and funding. They told how they had to wrest power from either the Chicano or Black movements, or both, and stated that this left insufficient time for studying.

They encouraged the high-school students to ignore social life and dig in to college preparatory courses, even if they were discouraged by counselors. They asked students to realize that they must overcome the mythology that an Indian is capable only of vocational training. A young man named Dennis Turner was especially vocal on this point. He stated that the Indian is not asserting himself intellectually because he has been indoctrinated with the idea that he is inferior and that advisors and counselors reinforce this inferiority complex. He spoke of the emerging new breed of Indians who will become the doctors, lawyers and computer programmers of the next few years and who will supplant those with narrow viewpoints and limited educational backgrounds. He spoke movingly of the unnatural boundaries (Canada, Mexico, reservations) that have kept Indians disunited and helpless, but said that aware students do not recognize these imposed boundaries. Turner is President of the Native American Student Union in California and is organizing on all the campuses.

The last presentation was by David Reisling, Jr., President of the California Indian Education Association. This is a well organized group with eight chapters, primarily concerned with legislation and with special programs (teacher training, curriculum, and Indian studies). They also hold forums and seminars to acquaint all educators with the special problems of Indian students. A current project is to ensure that all of the University of California's nine colleges and nineteen junior colleges have viable Indian Studies programs.

An outgrowth of C.I.E.A. District 7 and 8 efforts is "Project Reach" which is a Mobile Classroom/Counseling Unit. The proposal was submitted for funding under the provisions of California Senate Bill #164. This van will be equipped with a wide range of audio-visual equipment and will move from area to area in the Palomar Junior College District, serving as an informational and motivational factor in introducing Indian and Mexican-American youth to all phases of college life. There are nine Indian reservations within the area and nine feeder high schools, yet only 10 students at P.J.C. represent these tribal communities.

C.I.E.A. also expects to introduce field trips, art festivals, guest speakers, short-terms courses (through ESL programs), multi-cultural studies, practical typing, income management, hygiene and home economics through the medium of their "traveling university." A very ambitious program.

After David Reisling's speech, I made a presentation on the current progress of Project NECESSITIES in Alaska, the Dakotas and Arizona, and some of our plans for the future (i.e., the Indian Bi-weekly Reader and the Alcoholism unit). There were numerous requests (approximately 40) for our brochure and the Fact and Opinion unit. I said that I would send at least the brochure and would write them regarding the Fact and Opinion materials. There was much interest in the Reader.

It is my observation that there is a highly organized momentum among Indian students and educators in California. In no other state have I seen such readiness to get involved on the part of parents. There is a United Indian Women's Club ready to back up every move of C.I.E.A. Wanda Adamson, who is a Board member of the California League of Women Voters, tells me that this organization is ready to go at the request of the UIWC. A beautiful set-up for Project NECESSITIES if we wish to go in this direction.

V. CONFERENCE RESOLUTIONS

A. Minneapolis Conference - National Education Workshop, November 20, 1969

WHEREAS, The Indian people attending the National Education Workshop at Minneapolis, Minnesota, feel that there is a definite need for immediate curriculum changes in schools, and;

WHEREAS, the curriculum should focus on Indian culture and initiate a positive image of the Indian people;

THEREFORE BE IT RESOLVED, that every school with at least 10 per cent Indian enrollment establish a course on Indian culture. The content of such course should include the best information available on Indian society, and should serve as a center to provide a positive self image to Indian students and correct information to non-Indian students on Indian culture and society.

B. Seventh Annual Northwest Tribal Education Committee Conference - Fort Hall, Idaho, October 21, 1969

1. WHEREAS, Indian people wish to determine educational policies that affect their children, and

WHEREAS, there is inadequate Indian representation on school boards and

WHEREAS, local communities are measurably enriched by various special Federal funding programs such as JOM specifically directed toward schools that have high Indian enrollment.

THEREFORE BE IT RESOLVED that Indian people be on school boards of districts to be elected in the proportion that Indian children are enrolled in the particular schools.

AND BE IT FURTHER RESOLVED that Superintendents and school officials present at this Seventh Annual Northwest Tribal Education Committee Conference, Tribal Education Committees and the State Human Rights Commissions support this resolution.

2. WHEREAS, the Indian people of the Northwest States (Idaho, Oregon and Washington) are assuming more participation in the planning and operation of various Bureau of Indian Affairs programs; and

WHEREAS, Tribal governing bodies generally do not have adequate Tribal funds to permit the operation of such programs on a reimbursable basis; and

WHEREAS, some governmental agencies now have the authority to make contracting advance operating funds to the Tribal governing bodies; and

WHEREAS, the Bureau of Indian Affairs at this time does not have such authority;

NOW, THEREFORE BE IT RESOLVED, that the delegates to the Northwest Tribal Education Committee Conference urge that corrective legislation be introduced by the congressional delegates of the above three states and supported by the Bureau of Indian Affairs, permitting the Bureau of Indian Affairs to make contract advance operational funds to Tribal governing bodies in order for them to fully operate summer programs and other contracted programs; and

BE IT FURTHER RESOLVED, the delegates to this conference upon their return home will urge the support of their own Tribal Councils for this resolution in the form of local resolutions being passed and sent to their respective Senators and Representatives.

C. Johnson-O'Malley Funds and Tribal Involvement

1. WHEREAS, the Indian tribes of the Northwest (Washington, Oregon and Idaho) have shown a great interest and concern in education, and

WHEREAS, the Indians of these States feel their children are their greatest concern, and

WHEREAS, the Indian people and their tribal leaders are actively and financially supporting education programs, and

WHEREAS, the Indians of this three-state area have knowledge of their children and their needs, and

WHEREAS, the funds provided by the Johnson-O'Malley program are to improve the education opportunity of our Indian children,

NOW, THEREFORE BE IT RESOLVED by the Seventh Annual Northwest Indian Conference meeting at the Fort Hall Agency, Fort Hall, Idaho the 22nd day of October, 1969 that Tribes, their elected officials and Tribal Education Committees have authority in programming, planning and budgeting at the local, district and State levels before final action is taken on approval of Johnson-O'Malley contracts.

2. WHEREAS, Indian education funds contribute to the capital expenditures of the schools; and

WHEREAS, ownership of taxable real estate should not be a condition of voting rights,

NOW, THEREFORE BE IT RESOLVED, that the Seventh Northwest Indian Education Conference supports the principle of equal voting rights for all school electors including bond elections without regard to property or other discriminatory qualifications for the uses made of Indian education funds and further that the proper use of these funds must be accounted for.

3. WHEREAS, the Seventh Annual Northwest Indian Education Conference has brought together a group of talented and knowledgeable speakers on the subject of Indian education, and

WHEREAS, the information and inspiration of the presentations of these speakers should be shared with our colleagues who were unable to attend this conference, and disseminated as widely as possible.

NOW, THEREFORE BE IT RESOLVED, that an official transcript of the proceedings and presentations of this Conference be prepared and mailed to all participants of the Conference and all Northwest Tribes.

D. 25th National Congress of American Indians Convention - Albuquerque, New Mexico, October 6-10, 1969

Red Lake Band of Chippewa Indians - Resolution No. 13

1. WHEREAS, the Senate Sub-Committee on Indian Education has before it for consideration reorganization of the Bureau of Indian Affairs, and,

WHEREAS, the Indians should have their progress coordinated under one office.

NOW, THEREFORE BE IT RESOLVED, that the Red Lake Band of Chippewa Indians oppose any transfer of the Bureau of Indian Affairs functions in whole or in part to any other Executive Office, Commission or Department, but that the Bureau of Indian Affairs remain in the Department of the Interior.

BE IT FURTHER RESOLVED, that copies of this resolution be sent to the Senate Sub-Committee on Indian Education, other Congressional Committees, Members of Congress, Secretary of Interior, Commissioner of Indian Affairs, National Congress of American Indians, National Council on Indian Opportunity, and Minnesota State Indian Affairs Commission requesting their earnest support.

Resolution No. 17

WHEREAS, several proposals for the improvement of education of American Indians have been presented to the National Congress of American Indians at its Albuquerque, New Mexico, Convention and

WHEREAS, all of these proposals have stressed and emphasized the importance of maximum participation and involvement of American Indians in assessing quality education for their children, and assuming the responsibility and authority for the operation of schools where feasible and

WHEREAS, the proposal providing for the establishment of a National Indian Board of Education appears to be worthy of further study and exploration for its possibilities for reorganizing and improving Indian education at all levels, now

THEREFORE BE IT RESOLVED by the NCAI that an Education Committee be created for the purpose of developing the proposal for the establishment of a National Indian Board of Education in more specific detail in cooperation with other Indian-directed education organizations and the Senate sub-committee on Indian education, and further that the detailed proposal be submitted to Indian groups at the local levels for any additional suggestions and recommendations, and further that the Senate Sub-Committee on Indian Education be requested to withhold its final report until the above has been accomplished.

3. Affiliated 19 Tribes of Northwest Indians Annual Convention

Resolution No. 19

WHEREAS, States and school districts often direct Johnson-O'Malley, Public Law - 874 and similar Federal Funds to non-Indian purposes,

THEREFORE BE IT RESOLVED, that Johnson-O'Malley funds and other special education funds granted to school districts by virtue of Indian children attending school in those districts be not released to those districts by the Department of Public Instruction until an Indian Advisory Committee shall have satisfied itself that these funds are actually to be used for programs specifically designed to meet the needs of Indian students, rather than as supplemental funds for general programs.

BE IT FURTHER RESOLVED, that the Chairman of this Conference be directed to make representations to this effect to the Superintendents of Public Instruction in the various States,

BE IT FURTHER RESOLVED, that among the requirements for the receipt of such Federal monies by a school district, shall be the eligibility of resident Indians without taxable real estate, to vote in all school, school board and school tax levy elections and, if otherwise eligible, to serve on the school board.

VI. CURRENT STATUS OF PROJECT NECESSITIES LIAISON

The liaison staff have continued to establish contacts among tribal, county, state and national educators.

Our basic aim is to have at least six tribes or schools ready to test Project NECESSITIES material commencing with the second school semester. The number of testing areas will continue to be increased. Existing material will be tested further; whether additional material will be tested along with the existing material is yet to be decided.

We are currently working with the Hopi Tribal Council, Oraibi, Arizona; Whitemountain Apache Tribal Council, Whiteriver, Arizona; Papago Tribal Council, Sells, Arizona; Shoshone-Bannock Tribal Council, Fort Hall, Idaho; Ute Indian Tribe, Fort Duchesne, Utah; and Duluth Indian Action Council, Duluth, Minnesota. The last contact may result in Project NECESSITIES curriculum being tested in other Chippewa Tribal areas such as White Earth, Red Lake, and Leech Lake, all located in Minnesota.

A. Hopi

Two meetings have been held with the Hopi Tribal Council in an effort to explain the objectives of Project NECESSITIES and to gain their acceptance of the program.

The first meeting resulted in the decision to have their Education Committee observe and evaluate the testing of curriculum material at the Tuba City Boarding School and the Tuba City Public School. Fritz Poocha is a member of the present education committee and also a teacher at the Tuba City Boarding School. This presented a unique opportunity for the Hopi Education Committee to conduct a comprehensive evaluation.

Immediate, on-the-spot decision on whether the Hopi would participate in the program was hobbled during this first meeting when the former education committee (since reorganized) failed to present their decision and recommendation to accept Project NECESSITIES to the tribal council.

On November 25th, Dan Honahni made another visit to the Hopi Nation to assist the newly reorganized Education Committee in presenting the results of their observations and evaluation and also their recommendations to accept involvement in Project NECESSITIES program. The Hopi Tribal Council, after much deliberation, accepted field-testing at the Oraibi Day School.

The Bureau of Indian Affairs Reservation Principal, Mr. Ernest Rice, has already indicated that he would support any program which the Tribal Council agrees to implement. Mr. K. Wood, Principal of the Oraibi Day School attended the meetings held at the Tuba City Boarding School on September 25th and 26th, and has expressed his interest and support.

Dan Honahni will coordinate with Leroy Shing, Chairman of the Hopi Education Committee to schedule a meeting with the committee members, Oraibi Day School administrator and volunteer teachers. The meeting will be held sometime during the first week in January, 1970.

B. Ute

A meeting was held on December 3rd with the Chairman of the Ute Education Committee, Fred Conetah; Uintah School District Superintendent, Ashel Evans; Todd Elementary School Principal, Gerald Mitchell; West Junior High School Principal, Gordon Loosle; and Gary Jones, Uintah School District curriculum specialist.

Project NECESSITIES has been accepted both by the Ute Education Committee and the Uintah School District. A tentative meeting date has been scheduled for January 5th and 6th to allow the professional staff of Project NECESSITIES to meet with the school and tribal personnel. The school administrators expressed their desire to commence with the field testing on January 19, 1970. The Education Committee has requested Dan Honahni to speak to the Ute Indian Advisory Committee on the philosophy and concepts of Project NECESSITIES on January 6th. This Advisory Committee consists of Indian leaders from each of the Ute communities located within the confines of the reservation.

C. Shoshone - Bannock

The Shoshone - Bannock Tribe in cooperation with the Blackfeet School District and possibly Pocatello School District would like to begin field-testing of Project NECESSITIES curriculum in the schools and in an Adult Education Program.

Idaho State University works very closely with the Shoshone-Bannock Education Committee in conducting Adult Education Programs. During a recent meeting with Dan Honahni, the problem of lack of parental support of students in their academic work was discussed at length. It was decided to teach the same educational material to both the students and their parents in an effort to develop improved communications and mutual interest in the home.

Efforts are currently underway to schedule meetings to which the public school administrators, university personnel, and the tribal personnel will all be invited to coordinate this endeavor.

Joyce Hernandez, Chairman of the Shoshone - Bannock Education Committee, is presently working with Peter Lipovac and Genevieve Edmo of the Blackfeet School District and Ralph Fry, Vocational Technical School, Idaho State University, in developing tentative plans for this joint project.

D. Whitemountain Apache

Frequent telephone contact has been maintained with Wesley Bonito, Education Coordinator and Billy Kane, Chairman of the Whitemountain Apache Tribal Education Committee. They have studied the activity modules of the "People, Places and Things" and "Fact and Opinion" curriculum and have expressed deep interest in being involved in field-testing.

A monthly reservation-wide education meeting is being held on December 15th. Dan Honahni has been requested to attend to explain the concepts of Project NECESSITIES. Billy Kane has indicated that the school administrators will support and participate in any program which the Education Committee and Tribal Council approves.

E. Papago

Joe Moore, Education Coordinator for the Papago Tribe has studied the Project NECESSITIES Curriculum activity modules. He is currently talking with local school administrators and tribal leaders to determine the extent of their interest in the curriculum development project.

A meeting has been scheduled by Mr. Moore to meet with Dan Honahni on December 19th in Phoenix, Arizona. Reported response by the Papago people is favorable; thus the possibility of acquiring another testing site seems close to reality.

F. Chippewa (Duluth)

The Duluth Indian Action Council, through Mrs. Ruth Myers, has expressed interest in becoming a testing site. During the National Indian Education Conference held in Minneapolis, Dan

Honahni spent several hours explaining the Project NECESSITIES program to Mrs. Myers and Jerry Buckanaga. They, in turn, supplemented by Patricia Locke's contact with Chippewa Tribal leaders, have discussed the project with school administrators in the Minnesota area.

Possible testing areas may include the Red Lake, Leech Lake, and White Earth Chippewa reservations. In these areas, the Indian students are all enrolled in public schools. Efforts are now underway to schedule a meeting with the Duluth Indian Action Council and their invited guests.

G. Native Alaskans

Russell Jones, Jr., Director of the Division of Instructional Services, has committed the Beltz High School in Nome, Alaska, for testing of Fact and Opinion. Mrs. D. Schnare will be the teacher involved. Terry Chase, Superintendent of Southwest Rural Schools in Dillingham has requested People, Places and Things for the first and second grades at Togiak, Alaska. He states that the two teachers who will be testing and evaluating the materials are experienced and have used other innovative programs in the past.

H. Other

Other interested groups are: Community School District of South Tama County, Tama, Iowa; Banning, California; Indian people in the San Diego area; Gila River Community in Arizona; Nez Perce, Idaho; Yakima Nation, Oregon; Pine Ridge, South Dakota. Several Area Directors have indicated a desire to have the Project NECESSITIES staff meet with area curriculum commitees. Other areas are being considered and efforts to make contacts with resource people will be attempted in the near future.

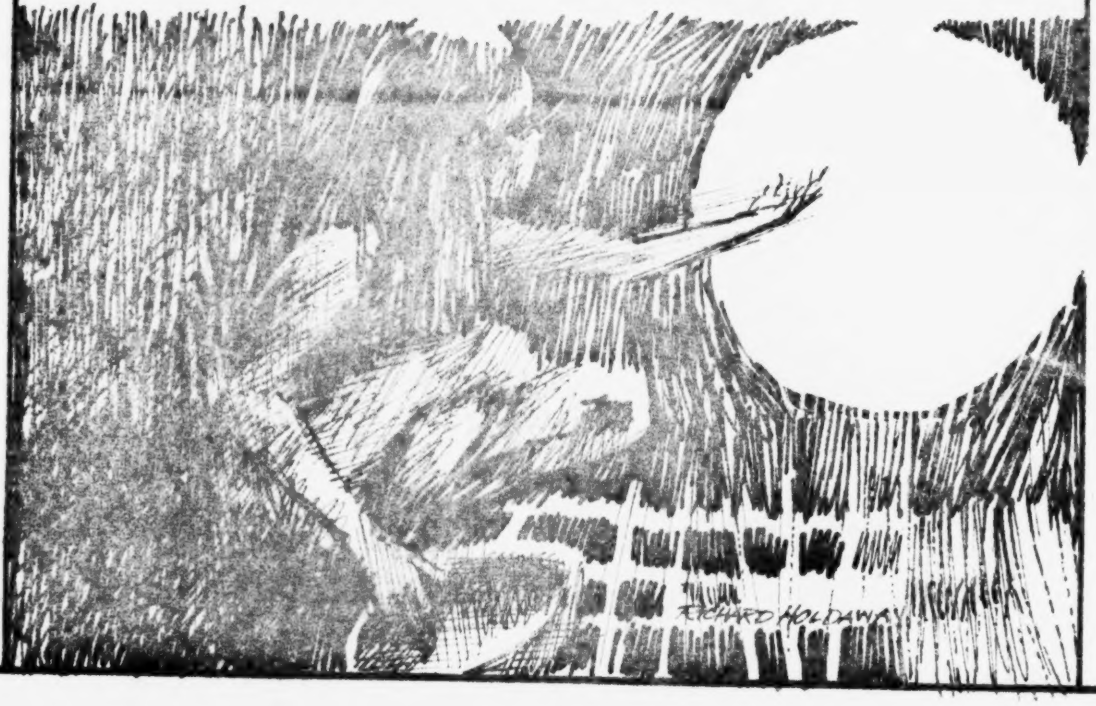
With the amount of interest which Project NECESSITIES has provoked within the past three months among the Indian and non-Indian people, we must strive much more to meet the demand for involvement by educators.

VII. PROJECT NECESSITIES BROCHURE

The brochure was conceived by the liaison staff for the purpose of informing both Indians and non-Indians of the objectives of Project NECESSITIES and for dissemination of the information on a wider scale.

Patricia Locke, with some assistance from Dan Honahni and Al Ouchi, developed a rough draft copy of the brochure. This was shown to many Indian leaders, for their critiques. The intent was to develop a brochure which would be appealing and meaningful to the Indian people. Our objective was to present the goals, philosophy and concepts of Project NECESSITIES in a manner which would be comprehended by the Indian people we are endeavoring to serve.

After several revisions, Patricia Locke formalized and supervised the production of the following brochure content.


RICHARD HOLDAWAY

OUT OF NECESSITIES THE FIRST AMERICANS ASK THESE QUESTIONS

PROJECT NECESSITIES SOCIAL STUDIES CURRICULUM IS BEING DEVELOPED TO RESPOND TO THE FOLLOWING CONCERNS OF INDIAN AND ESKIMO STUDENTS:

WHAT ARE STUDENTS SAYING ABOUT SCHOOL?

"I don't think my teacher thinks I can learn anything."

"Some of the stuff in the books don't mean anything to me."

"I don't see any sense in going back to school, I'm so far behind."

"My folks don't understand what goes on in my school,
they can't help me with my school work."

"I can't stand it in school."

"How is studying Africa going to get me a job?"

"It's no use . . . I'll never talk good English, I think in Indian."

"The things I think about don't seem to be school stuff."

WHO AM I

. . . in my village? . . . my state? . . . my country . . . in the world?

Indian and Eskimo students need to know who they are so they can make meaningful choices about the future.

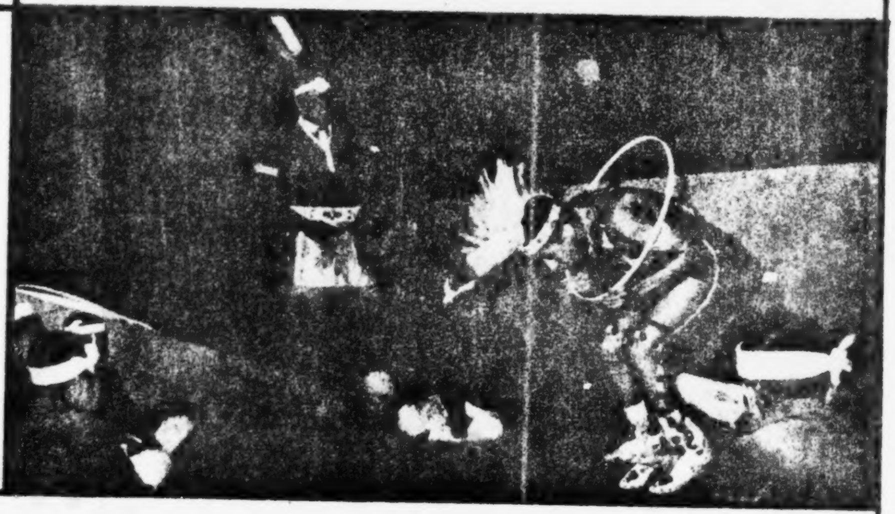
A curriculum sensitive to an individual's cultural experience and heritage can be a source of strength and pride.

WHAT DO I VALUE

Are the old or new ways best? Which world should I live in?

The customs and values of Indian and Native American societies are important.

Students need to recognize the importance of these customs and values.



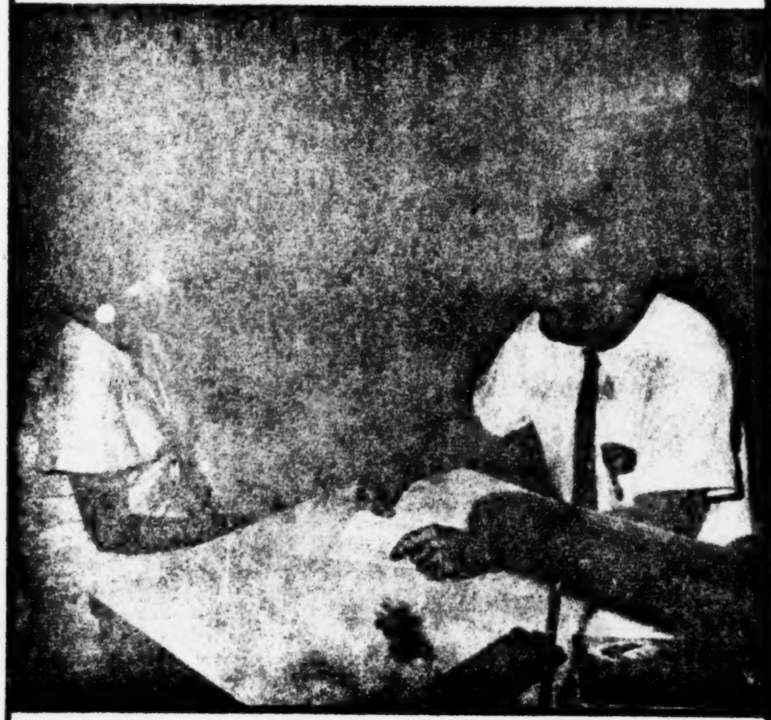
Conflicts between old and new values are more often the result of change than the rightness of one value over another.

WHAT PROBLEMS WILL I FACE

Will I be able to make my own decisions?

Given the historical problems of economic deprivation, geographic isolation and cultural conflict, the Indian and Eskimo student must come to rely on his own self-determination to escape these bonds.

Self-determination means having the analytical and intellectual tools that will help him to define the problem, analyze that problem, explore alternative solutions, and finally, choose a solution.



What work will I do?

What will be my role?

The Indian and Eskimo child must develop skills, perceptions and knowledge that will enable him to live effectively in any society.

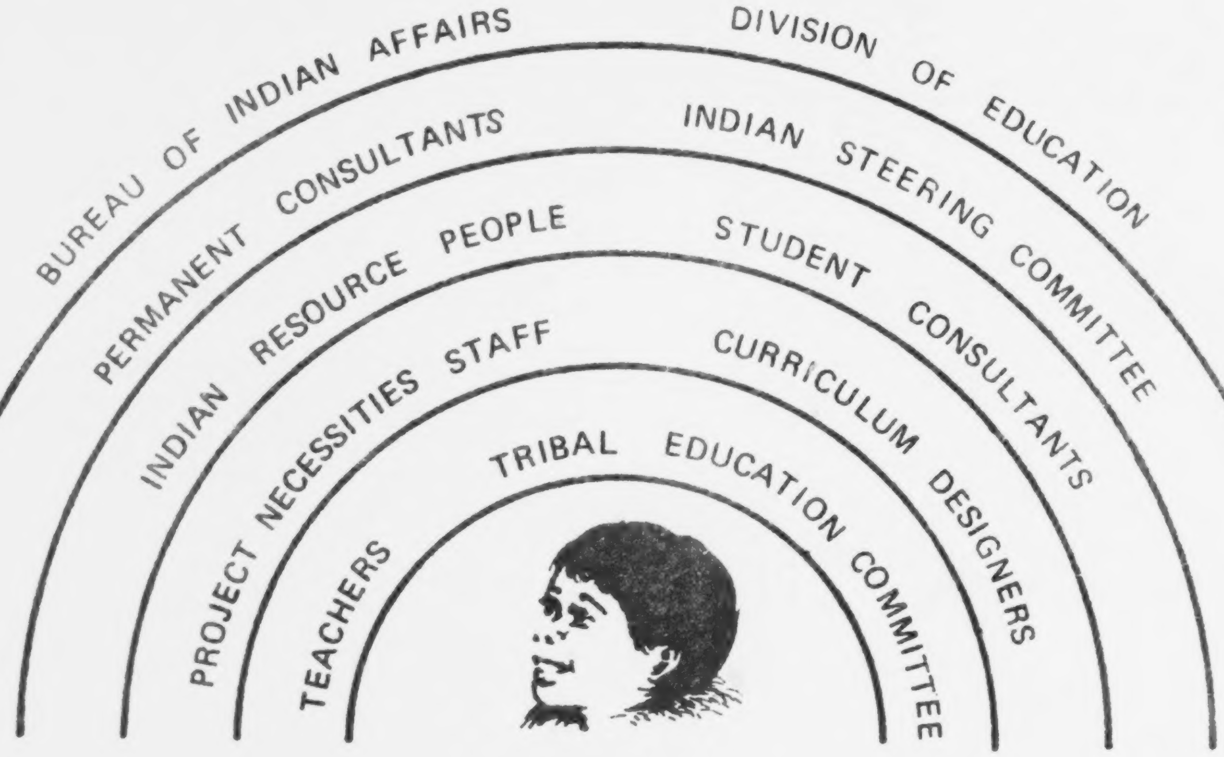
Students must be competent in order to be really free to make choices.

HOW WILL I LIVE

HOW IS PROJECT NECESSITIES DEVELOPING A SOCIAL STUDIES PROGRAM FOR THE INDIAN AND ESKIMO CHILD?

BEGIN WITH	a child needing answers
ADD	a trained and competent team of educators (Indian and Non-Indian) who have a contract with the Department of Education, Bureau of Indian Affairs
THAT CONSULT WITH	Tribal Councils Tribal Education Committees Teachers Indian students Indian parents other consultants
THEN	devise . . . kindergarten through Grade 12 Social Studies Curriculum
DESIGNED TO	teach KNOWLEDGE drawn from Anthropology, Economics, Geography, History, Political Science, Psychology, and Sociology; teach METHODS such as inquiry analysis, prediction using up-to-date media and material; explore VALUES by identifying and studying needs, ideas, and traditions of Indian and Non-Indian societies.
TO BE	tested in the classroom (BIA, mission, public),
TO	provide the Indian and Eskimo child an opportunity to learn skills that will help him to find answers for his life.

WHO IS INVOLVED IN PROJECT NECESSITIES


BUREAU OF INDIAN AFFAIRS
DIVISION OF EDUCATION
PERMANENT CONSULTANTS
INDIAN STEERING COMMITTEE
INDIAN RESOURCE PEOPLE
STUDENT CONSULTANTS
PROJECT NECESSITIES STAFF
CURRICULUM DESIGNERS
TEACHERS
TRIBAL EDUCATION COMMITTEE

BUREAU OF INDIAN AFFAIRS
OFFICE OF EDUCATION

Louis Bruce
Charles N. Zellers
Thomas R. Hopkins
Max Harriger

STEERING COMMITTEE

John Bryde
Shirley Engle
Sarah M. Fowler
Theodore George
Max F. Harriger
William Hensley
Jim Horton
Beverly Horttor
Louis Jacquot
Overton James
Lorraine Misiaszek
Ed McCabe
Ernest Old Shield
Albert Y. Ouchi
Noah Turpin
Benjamin Reifel
Alvin Warren
Dave Warren
James G. Womack

STUDENT ADVISORY COMMITTEE

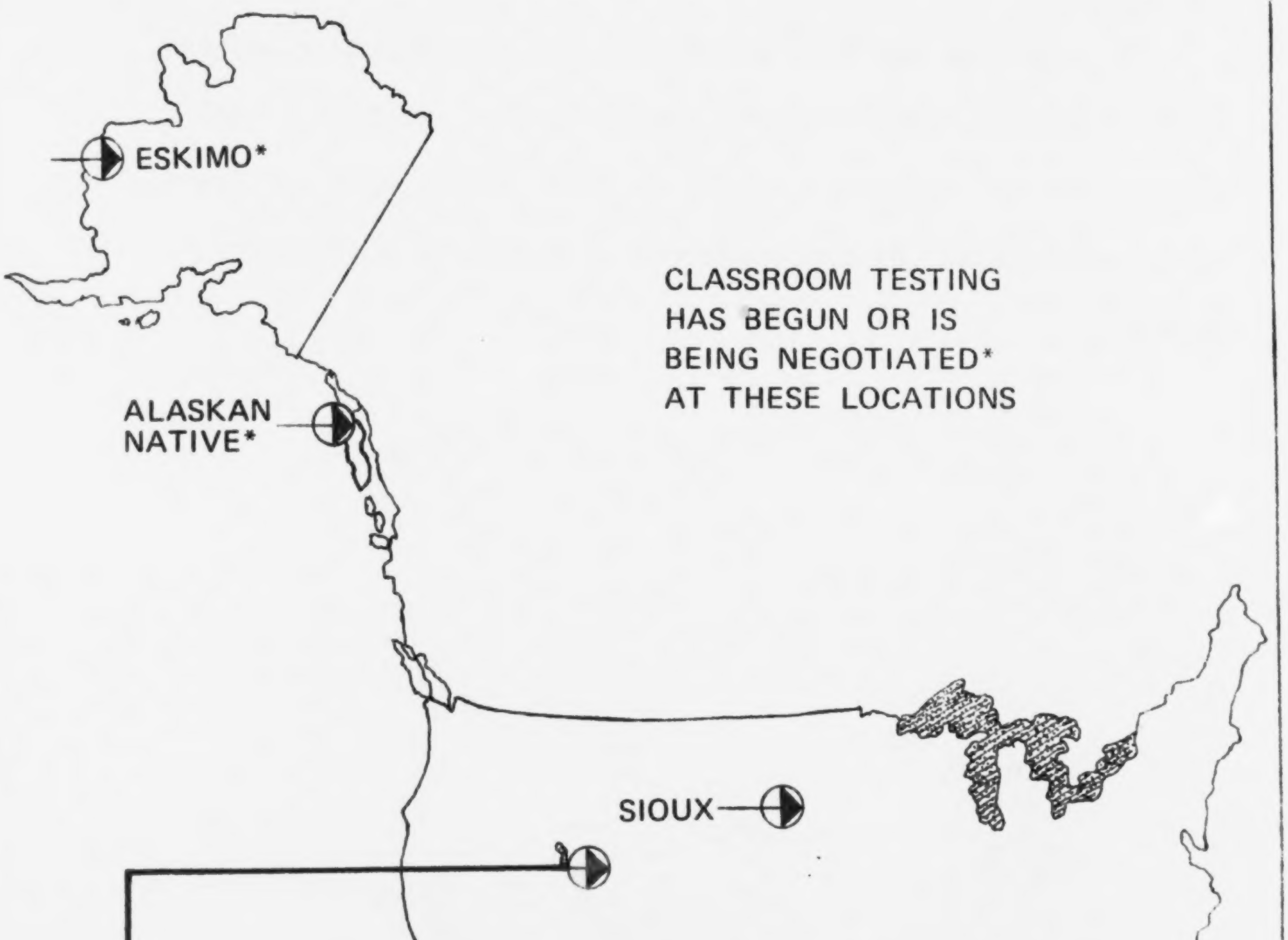
Julia Adams
Steven C. Begay
Pegie Deam
Patty Harjo
Grace Nuvayestewa
Pauline Sam
Loren Sekayumptewa
Rodger Williams

PROJECT NECCESSITIES STAFF

Thomas Cracas
Sam Hedrick
Dennis Holmes
Daniel Honahni
Patricia Locke
Donna McGregor
Francie Pretty Paint
Candace Kovacic
Richard R. Ruopp

Contracting Agent – 1969 – (Phase II)
Abt Associates, Cambridge, Mass.

WHERE IS PROJECT NECESSITIES BEING TESTED ?


ESKIMO*
ALASKAN NATIVE*
SIOUX
HOPI*
NAVAJO

CLASSROOM TESTING
HAS BEGUN OR IS
BEING NEGOTIATED*
AT THESE LOCATIONS

PROJECT NECESSITIES
BOX 575
BRIGHAM CITY, UTAH 84302
(801) 723-2838

Approximately 120 copies of the brochure have now been distributed nation-wide. Dissemination of the brochure must be expanded to reach the grass-roots people, in hopes that it will create awareness, interest and request for involvement in curriculum testing and development.

The brochure has been distributed to some Indian educators, tribal councils, public school administrators, mission school administrators, Assistant Area Directors (Education), and state school officials. Distribution was in person at conferences, or by mail.

VIII a. FUTURE LIAISON NETWORK

Where do we focus our efforts not only to further acceptance of Project NECESSITIES by schools and Tribal Councils, but at the same time to place the material where it will make the biggest impact in improving behavioral skills and academic achievement of the Indian students?

In the future, the Liaison Network personnel will go to areas where Indian children need Project NECESSITIES curriculum the most. This can be determined by where the highest drop-out ratios are. Our feeling is that the factors behind the high dropout rates should permit Project NECESSITIES materials to have the greatest success.

Such factors are low regard for Indians by some bureaucrats and some school administrators; low teacher expectations of Indian students; poor teacher attitude toward learning new teaching methods; just plain unenthusiastic teachers; and little parental support. All of these factors also create a communications impasse between tribal people and non-Indian people. Usually in such areas there is nominal Indian representation on school boards and often-times dissension within the tribal structure. Yet these are the places where children most need new material such as the curriculum produced by Project NECESSITIES.

These are the areas in which we must work diligently with the Tribal Councils in development of tribal specific curriculum and at the same time development of means of counteracting the factors detrimental to Indian education.

We will also test Project NECESSITIES materials in those communities that we know are supportive and interested, where there is already a high degree of effective organization and communication. These are likely to be in marginal reservation and suburban areas.

We will seek ways to find those teachers who can best teach Project NECESSITIES units. Recently we sent letters, asking for the names of teachers well suited to teach PN materials, to all people who have requested information on Project NECESSITIES. If there is no response from these letters, we will endeavor to write or call people in the local communities and/or testing sites who might help us.

During this past first phase, we have striven to establish as many contacts as possible. We are now starting to schedule meetings in an effort to get their assistance in gaining acceptance of Project NECESSITIES by schools and local Indian people. Our emphasis in the second phase will be to increase communications and rapport with those we have already contacted.

This does not mean that our public relations work will be limited. Other than the brochure and the conferences and meetings at which Dan Honahni and Patricia Locke have made presentations, public relations work has been insufficient. We need follow-up on our earlier plans to send press releases regularly to every Indian newspaper and bulletin. We will also write letters to the various national Indian organizations and ask for their support and endorsement. In this way we could also assure ourselves of a wealth of resource people.

An additional effort during the next six months will be to produce a monthly Project NECESSITIES newsletter for dissemination to participating and non-participating tribal and school administrators, teachers and others.

We have also been considering the feasibility of establishment of bi-weekly "readers" which will contain articles about Indian leaders, Indian history, traditions, tribal successes in educational, economics, social development and political programs. These would consist of about four pages and would be mailed to various schools for use by children in the classrooms. News articles would be solicited from the local Indian people and from Indian organizations.

Meanwhile project staff must coordinate their efforts to draft a training program for teachers and Indian community leaders (local liaison). This program will train the teachers and community leaders to cooperatively develop and test curricula. Curricula developed in this way will be tribal specific and should help foster or be completely supportive of a trusting relationship between the local Indian people and local educational institutions. This type of program seems essential because of the diversity both of Indian educational needs, and of methods of achieving Indian educational goals.

Our present liaison concept of acquiring tribal approval and acceptance first has received wide acceptance by the Indian people. If we are to be instrumental in contributing to increased tribal and parental involvement in educational programs in areas where we are going to test several modular units, and if we are to assist in the establishment of cooperative school-tribe relationships, we must not deviate from our present concept and practice.

Where there is a poor working relationship between the school and the local people we may first have to approach the school administrators to ask for their acceptance of the project. Once acceptance is gotten we will request local Indian involvement. We must continue to keep in mind and contribute towards making Indian self-determination a reality.

Regardless of whether the professional staff is required to establish additional modular units in the next phase, and thus may need local substantive data, the liaison network will try to create part-time liaison positions at the local areas involved in testing. Their duties would be to work with the curriculum-testing teachers in conducting critiques of our material, to make certain it is relevant and meets the local school, student parent and/or tribal needs.

Interest in Project NECESSITIES is increasing and requires that we continue the scope of our testing. Our goal is to establish more curriculum, find enthusiastic and innovative teachers to test our material, contribute toward making Indian self-determination and involvement a reality, establish cooperative working relationships between the schools and the people they serve, achieve better public relations, conduct a curriculum development training program for teachers and Indian education leaders, and increase tribal and school participation in Project NECESSITIES field-testing.

VIII b. LIAISON CONTACTS

Concentrated efforts by the liaison network staff have spread the Project NECESSITIES philosophy, concepts, and objectives to a great number of people. Many people have been, are now and will be involved in some degree to help make Project NECESSITIES a success.

Following is a list of these people:

Universities

Dr. John Bryde
University of South Dakota
Vermillion, South Dakota 57069

Leroy Chief
Elementary Supervisor
Fort Yates Indian School
Fort Yates, North Dakota 58538

George Gill
Head, Indian Education
Arizona State University
Tempe, Arizona 85281

Ned Harathli
Special Indian Program
Arizona State University
Tempe, Arizona 85281

Ted Mahto
Chairman of the Indian Education Committee
University of Minnesota
Minneapolis, Minnesota

Bea Medicine
San Francisco State University
San Francisco, California 94132

Bryan P. Michener
University of Colorado
Inst. Bldg. 5, Room #5
Boulder, Colorado 80907

Al Spang, Vice President
Navajo Community College
Many Farms
Chinle, Arizona 86503

Dr. Strombuis
University of Utah
Salt Lake City, Utah 84112

Dr. Harry Sundwall
Assistant Dean, College of Education
Arizona State University
Tempe, Arizona 85281

John R. Winchester
Michigan State University
East Lansing, Michigan

Allen Yazzie
Navajo Community College
Chinle, Arizona 86503

State

Will Antell
Division of Indian Education
Minnesota State Department of Education
St. Paul, Minnesota

Constance Bowman
Task Force of Minority Cultures
Minneapolis Public Schools
Minneapolis, Minnesota

Mardell Claymore
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INTRODUCTION TO THE APPENDICES

Section B is Appendices in three sections.

Appendix 1) contains materials developed between June 1 and December 31, 1969, which may be incorporated into Project NECESSITIES curriculum at some later time. At the moment these materials have been set aside. They represent, for the most part, early efforts of the Project to articulate the conceptual work of the Steering Committee with actual implementation into classroom activities.

Appendix 2) contains questionnaires developed to elicit response to the pilot units being field-tested, and to obtain data and suggestions for changes in current social studies material from teachers and professional Indian educators.

Appendix 3) contains the weekly progress reports covering the period from July through December and a summary of personnel who have worked on the Project during that period.

INCLUDED IN APPENDIX 1) ARE THE FOLLOWING:

1. Questions on the Land: This was a working paper developed during a three-day period in June by members of the NECESSITIES staff, the permanent consultants to the Project--Dr. Engle and Mr. Womack--and the Project Officer, Max Harriger. Land (areal association) was a concept chosen as being of pervasive

importance and interest to Indian tribal groups and Eskimos. A series of questions was then developed which could be used as a major thread throughout the curriculum.

2. Exploration: During June a trial first unit was developed that focused on Columbus' discovery of America as content, with land and exploration as the principal concepts. The staff attempted to reverse the usual view of Columbus as the first explorer to land on American shores and considered the history of the "explored" instead. Further research prompted setting this unit aside in favor of one centered on the conflict between Cortez and Moctezuma.

3. Birth of a Culture: This unit was outlined to focus on the Spanish conquest of the Aztec civilization, illuminating the concepts of: land, wealth, power, technology, values, war, conflict, sovereignty, and leadership. Cortez represented a singularly more interesting representative of 16th Century Europe on the move than Columbus. Moctezuma was leader of a highly-developed American Indian civilization. Discussions with Project NECESSITIES's junior consultants indicated enthusiasm for exploring this "critical moment" in history. A single activity module, Tenochtitlan, was developed as a demonstration lesson for the Steering Committee meeting in July. It had limited success, partly because it was not clearly framed in unit format and partly because it came at

the end of a day in which the NECESSITIES staff had been unsuccessful in showing that it could implement Steering Committee concepts in an identifiable way.

Birth of a Culture still has potential for development as a senior high unit.

4. Lightning in My Pocket: This was a single activity module also developed as a demonstration lesson for the Steering Committee's July meeting in Brigham City. It was intended to be Alaskan native specific focused on the concepts of land, change, and mobility. In addition, it was to indicate one kind of motivational activity which could be effective in starting a unit. It suffered much the same fate as Tenochtitlan, and for similar reasons. Additionally, the teachers recruited from Intermountain School to teach the demonstration units were unsuccessful in lighting a fire from flint and steel as the lesson required and became too involved in trying to solve the problem this created for them.

5. Land Use and Distribution: Still concentrating on the concept of land, the staff began development of a unit that would have current tribal specific impact. The title of a sub-unit, For Such Other Indians, was chosen from the federal government's 1868 treaty with the Hopi which is the basis for

contemporary Hopi-Navajo land dispute. Junior consultants of both tribes worked to develop the sub-unit for use in Tuba City Boarding School (Navajo) and Oraibi Day School (Hopi). When the Hopi Tribal Council delayed acceptance of the Project for field-testing purposes, the tribal specific portions of the sub-unit were set aside, and it was generalized to deal with land and village life.

6. Aspects of Village Life: This sub-unit of Land Use and Distribution was and is seen as the first of a four-part unit. The remaining three move to the border-town, to the city, and finally to the creation of a community. Students will be given the description of a geographical location, its natural resources and weather conditions. They will be asked to create a village, town, or city using the concepts, skills, and knowledge they have gained from the previous study as a basis for "community planning."

Concurrent with the initial development of Aspects of Village Life, the unit Fact and Opinion (Volume III) was begun as a result of strong recommendation by the project's junior consultants. They believed that Indian student's have a real need to increase their skill in handling primary source material, particularly in distinguishing between statements of fact and statements of opinion.

Aspects of Village Life and the remaining three sub-units mentioned above appear to have a high potential for use at the junior high level.

7. Outline of Alcoholism Unit: This outline was developed in response to several requests from Alaska and South Dakota indicating the need for high school study of both the causes and downstream effects of excessive use of alcohol. It awaits review and Steering Committee decision before further development.

INCLUDED IN APPENDIX 2) ARE THE FOLLOWING QUESTIONNAIRES:

1. Mental and Social Development of Indian and Eskimo Children: This questionnaire was developed to begin gathering data on developmental patterns of the target student population. Although it has not been used formally, it has served as an informal guide to staff learning during field-test trips.

2. Social Studies Curriculum for Indian Students: This was developed by members of the Liaison Network staff for distribution to professional Indian educators at the November conference on Indian education in Minneapolis.

3. Feedback Information Sheet for Revising Units: This instrument is designed to provide a range of response from both teachers and (where applicable) students to the field-testing of pilot units.

4. Project NECESSITIES Field-Test Summary Data Sheet: This instrument is being used to collect statistical and broad evaluative data from field-test teachers. It provides information about the teacher, data about number and composition of sections, and summary data on total number of students. Results from this instrument for the Phase II field-testing are included in Volume I of this report.

INCLUDED IN APPENDIX 3) ARE THE FOLLOWING:

1. Copies of all weekly reports through December 1969.

2. A list of personnel who have worked on Phase II of the Project.

QUESTIONS ON THE LAND

Rationale and Process

At the outset of the Workshop, members of Project NECESSITIES and the team of consultants explored topics which contain materials of specific importance and interest to Indians and Eskimos. Two morning and afternoon sessions focused on the major concepts to be elaborated and appropriate relevant approaches and structures. Data gathered from the minutes of the Project Steering Committee was used and included the contributions of Dr. Shirley Engle in his presentation on content and method delivered in Salt Lake City on June 3, 1968.

1. Concepts stated as questions will be developed and applied comparatively to cultural, time and space factors. This approach will allow exposure for comparative analogies of the student's natural culture with those of historical and contemporary samples.

2. Relevant primary and secondary source materials will be substituted for the standard textbook as a resource.

3. A basic conceptual framework for social studies will be constructed about questions rather than answers.

4. Each learning experience will be relevant to the immediate concerns and abilities of students.

5. Cognitive and affective skill development in the child are to be considered inseparable.

6. Learning experiences will be designed which offer alternative choice models and foster decision-making abilities.

During the period of discussion a growing feeling for the concept of land developed. This concept was reinforced by the contributions of Dan Honahni, a team member, and by conversations that Dr. Shirley Engle had with Mr. Hensley an Alaskan assemblyman. It was agreed that land filled the criteria of relevance, content, and reality. The next task was to structure the material into carefully patterned systems of interrogatives.

Section B:
appendix 1)

PROJECT NECESSITIES

QUESTIONS ON THE LAND

QUESTIONS ON THE LAND

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Questions on the Land

It was decided that land would become one major thread of the curriculum which will be vertically articulated from K through 12 grade levels. Two questions will recur throughout the social studies and grade level structures of the curriculum.

1. How has the land changed man?
2. How has man changed the land?

These broad questions encompass an enormous range of possible materials that pertain to man and his environment. Questions may range from concrete to sophisticated levels of abstraction, thus becoming pertinent to all grade levels.

Four essential, basic questions logically followed from these two major questions:

1. How do we value land?
2. Why do people use land differently?
3. Who gets the land?
4. What does land tell us about people and the past?

* * * *

1. How do we value land?

   A. What do I like about the land?

   This question is seen to be basic to a K through 3 sequence developing the child's awareness of perceptions, associations, and experiences which have shaped his likes and dislikes, standards of judgment and taste in terms of the land and his environment.

   B. Do different people see the land differently?

   This question immediately throws a cross-cultural perspective into the subject of perception and can help students become aware of the many perceptual frameworks which govern and dictate people's way of seeing things.

   C. Why do people like land?

   This question gets into the subject of value and the placing of worth in terms of perception and use.

D. What can replace the land?

This seemed to be a basic question in the K through 12 sequence and valuable in its future-oriented nature.

E. What determines the variance in land value?

This question is seen as fitting into the 7 through 12 grade categories. Again, it opens itself to cross-cultural interpretation, case study, and game and simulation.

F. Why do we live where we do?

This question will be recurring at the end of each of the four major sequences of questions. It is regarded as the most relevant and appropriate question to evaluate content and process analysis. It will help the children to be aware of the kinds of criteria they set up in evaluating where they live and why they live there.

1. How do we value land? (Please feel free to make additions.)

2. Why do people use land differently?

A. How do we decide to use land differently?
   or maybe--
How are the decisions as to how land is to be used made?

This question is one of process orientation (this explanation should be elaborated).

B. What are the resources of the land?

We see this as a basic K through 6 question which will focus on the land as a resource to fulfill the needs of society.

C. Is there a balance to nature?

This question has both speculative and descriptive analogues.

It is speculative to the degree that students can attempt to discover the balance of nature in/on the land. It is descriptive insofar as the data that could be presented does, in fact, show a balance, how the balance operates and the ways in which man can upset this balance. Further, its descriptive nature can be demonstrated in experiences that can be created inside and outside the classroom.

D. What happens and happened to the animals on the land?

This question has implications to evolution as related to ecological geography.

E. What political factors have bearing on the land?

This question gets into the subject of man and his "destiny." The role of land in conflict, creation and resolution.

F. Why do we live where we do?

This sectional series of questions concerns itself with physical geography and political geography. Technical questions related to topography and resources are also developed from these inquiries.

2. Why do people use land differently? (Please feel free to make additions.)

3. Who gets the land?

How have political, economic, and social forces affected land distribution?

A. How do we organize the land?

B. What are the laws of the land?

C. What are the conflicts over the land?

Essential to this question is the next inquiry: How would you evaluate the fairness concerning the assignment of Indian lands?

These questions direct themselves to solutions of problems as well as to causes of problems.

D. What political factors are most carefully considered when foreign and domestic decisions with regard to land are being made?

E. What is our responsibility to the land?

The basic emphasis to this question is conservation and use.

F. What does the land do for us?

G. What do we do for the land?

H. What can replace the land?

This is a basic K through 12 grade question which may beg the question:
Why may man wish to replace the land?

I. Why do we live where we do?

This series of questions structures the legal, political and economic aspects of land usage and distribution.

3. Who gets the land? (Please feel free to make additions.)

4. What does the land tell us about the people and the past?

A. How does the land tell us about the mores, norms, and traditions of the community?

B. How does the land express the values of its people?

1. How does the land speak?

    a) Has anyone written of the land?

    b) What do we learn from written and oral tales of the land?

2. How does the language (including ritual and religion) of the inhabitants of the land reflect the land and its variety?

This series of questions needs an enormous amount of support in terms of further interrogatives. The supporting questions should deal with communication, technology and the land.

4. What does the land tell us about people and the past?
(Please feel free to make additions.)

All of these questions are to be evaluated in terms of their support of all the disciplines at all grade levels. In sampling the questions, it was discovered that history and anthropology were not adequately reflected. Further questions in these areas will be constructed and added to questions in the four categories.

It has been suggested that all the questions be put on 3 X 5 cards and put into a matrix so that additional approaches to the questions can be viewed by all the team members. Thus, the questions can be put into a flow chart and sequenced into the K through 12 courses.

"EXPLORATION" AND "BIRTH OF A CULTURE"

INTRODUCTION

Notes on the Development Process

"Exploration" and "Birth of a Culture" are ideas which were developed from the collective experiences of Steering Committee members, consultants, Core Staff members, and junior consultants. The notion was given particular clarity and dimension by Dr. David Warren of the Institute of American Indian Arts, whose bibliography, materials, and experiences have been woven into this unit.

In early June, 1969, the staff and consultants of Project NECESSITIES met at the Stewart Indian School in Stewart, Nevada. Discussions by group members very quickly brought us to the conclusion that a conceptual approach to social studies would be more fruitful than chronological political history. For while history is a valid means of becoming more aware of one's self and one's culture, it should be seen as a tool of understanding rather than a pillar of unquestionable truths. In subsequent discussions, Dr. James Womack, a permanent consultant to the Project, pointed out some of the historical revision surrounding the Columbus expedition. This approach caught on, and the staff spun off from the exploits of Columbus to the whole subject of 15th and 16th Century exploration.

Draft Outline I : Unit on Exploration

Tasks were delegated, the unit rationale and a list of objectives created. The unit, as it evolved, would carry the student from an analysis of his own attitudinal and physical perceptions to those of Columbus' crew, and thus to an awareness of the effects of perceptual distortion on the ability to organize, and to remember, on the part of the expeditionary force. Columbus' log was chosen as the content focus, as it demonstrated the role of perceptual distortion and disillusionment on the part of Columbus, and his attitude toward his crew.

This draft outline of the unit was then sent to Dr. Clark Abt and Alice Gordon of Abt Associates, to Sam Hedrick of the Project NECESSITIES CORE staff, to Dr. James Womack and Dr. Shirley Engle of the Steering Committee, and to Max Harriger, Project Officer.

The following are comments and criticisms of the unit gleaned from 15 pages of analysis:

1. "Sift out the irrelevant and remote analogies and get down to business on hard realities of exploring, its causes and its consequences."

2. "This 'group dynamics' approach to social studies, if continued, will not pass standards of state boards, or those of most social scientists."

3. "Do a content analysis of this draft and see how much of it is based on feeling and how little substance there is here."

4. "This study of the Middle Ages and the Renaissance is really hot stuff for Indian kids."

5. "A very weak, dishonest simulation of being lost--nature doesn't pull such tricks--only weakens the point."

6. "This unit resembles starting with Genesis to get to the American Revolution."

7. "It seems to me the purpose of the unit is presented backwards--a student's understanding of his own culturally based sight may be the ultimate objective of studying same for the explorers."

8. "How can the child judge how make-believe exploration differs from the real thing when he doesn't know anything about the real thing?"

9. "It seems to me the unit should choose one of two directions and either really study exploration or really study introspection."

10. "I think students need to be aware of certain values concerning their land before they can go on to study the land itself."

11. "There is a built-in artificiality in the comparison between Middle Ages stasis and San Salvadorean Indians."

At this point a decision had to be made: did we have a total wreck on our hands, or could the concept be adjusted? We decided the idea--exploration--was good, but the focus was not sufficiently substantive. Our approach had not held up under content-specific criticism and it didn't seem relevant to Indian students. The cadaver was removed and a new tack was taken.

Draft Outline II : Exploration Sorting Exercise

The new approach centered around the development of one skill by sixth-grade students: fact sorting and evidence evaluation. With this in mind, a classroom procedure was structured where the participants would be divided into four groups journeying on the historical Santa Maria. These groups would have to decide whether to go on with the absurd venture or mutiny. The ship's log, on 3 x 5 cards, would then be read and each group would select the information supportive of its position. The lesson seemed to make sense, but the information didn't. Too many cards could be supportive of more than one group, and the ambiguity in these situations meant either the lesson was impossible or new material had to be constructed...(maybe we should write up some counterfeit primary sources, we thought. But obviously, you don't do that with the wealth of information on the subject of exploration). So we moved back to the drawing board.

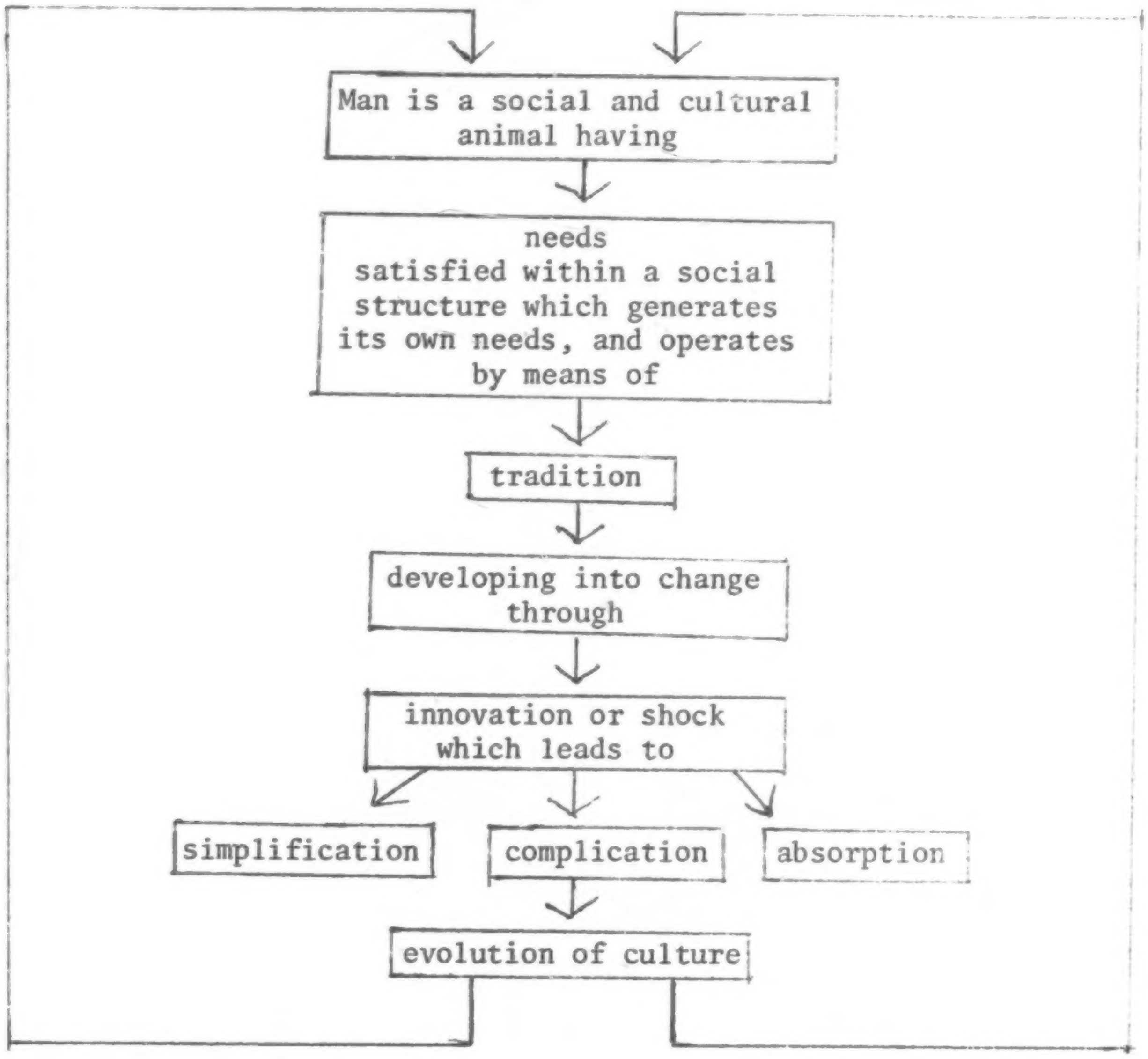
Draft Outline III : AZTEC CULTURE

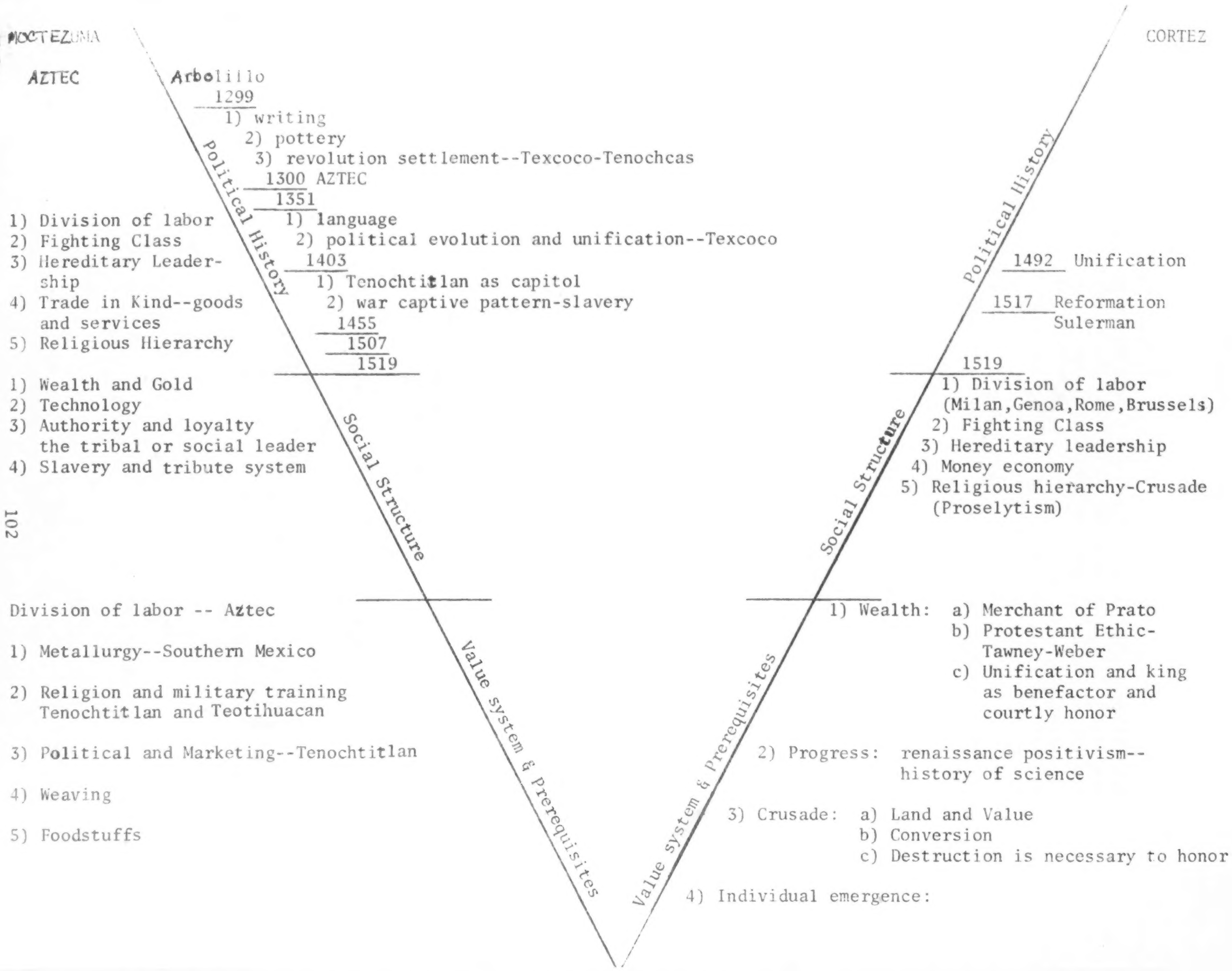
Diagrams were put on the walls, ideas poured out, historical accounts were read, and the startling fact occurred to us that we were really missing the whole point of Exploration for Indian students. We were still looking at the Indian as a group which did not exist until they were "discovered." But there was 20,000 years of recorded and relevant history on one side of the ledger and only 3,000 on the other. Time to try it the other way round.

It was then decided to research, edit and write the history of the groups which were "discovered." One high school textbook, we have noted, actually refers to the Indians brought back by Columbus as the "Products of Discovery." Junior consultants Steve Begay, Peggie Deam and Patty Harjo agreed that this was the more relevant and interesting approach, and so the third attempt centered around where the American and European vectors really met, Teotihuacan and Tenochtitlan.

The following models gave focus and structure to the content of the unit. They were utilized to develop the concepts of "culture adaptation and creation" and "historical value formation." The essential questions of the unit centered around "What factors in the Aztec social, political and economic structures made the Aztecs so submissive to the donor culture of the Spanish? Or what were the aspects of the Spanish way of life that produced Hispano-American civilization?" Thus evolved Lesson Plans 1 and 2.

Culture, Conflict and Transition


Man is a social and cultural animal having
needs satisfied within a social structure which generates its own needs, and operates by means of
tradition
developing into change through
innovation or shock which leads to
simplification
complication
absorption
evolution of culture


Political History
Social Structure
Value system & Prerequisites
Political History
Social Structure
Value system & Prerequisites

MOCTEZUMA

AZTEC

Arbolillo

1299
- 1) writing
- 2) pottery
- 3) revolution settlement--Texcoco-Tenochcas

1300 AZTEC

1351
- 1) language
- 2) political evolution and unification--Texcoco

1403
- 1) Tenochtitlan as capitol
- 2) war captive pattern-slavery

1455

1507

1519

1) Division of labor
2) Fighting Class
3) Hereditary Leadership
4) Trade in Kind--goods and services
5) Religious Hierarchy

1) Wealth and Gold
2) Technology
3) Authority and loyalty the tribal or social leader
4) Slavery and tribute system

Division of labor -- Aztec

1) Metallurgy--Southern Mexico

2) Religion and military training Tenochtitlan and Teotihuacan

3) Political and Marketing--Tenochtitlan

4) Weaving

5) Foodstuffs

CORTEZ

1492 Unification

1517 Reformation
Suleman

1519
1) Division of labor (Milan,Genoa,Rome,Brussels)
2) Fighting Class
3) Hereditary leadership
4) Money economy
5) Religious hierarchy-Crusade (Proselytism)

1) Wealth:
   - a) Merchant of Prato
   - b) Protestant Ethic-Tawney-Weber
   - c) Unification and king as benefactor and courtly honor

2) Progress: renaissance positivism--history of science

3) Crusade:
   - a) Land and Value
   - b) Conversion
   - c) Destruction is necessary to honor

4) Individual emergence:

"Exploration" and "Birth of a Culture" were presented as a demonstration to the Steering Committee; reception was mixed. They provided us with valuable guidance in the preparation of other, more successful curricular material. The units are included here in order to preserve the data gathered, and to provide an historical record of the process of development. It is hoped that future curriculum development projects will find this groundwork useful.

EXPLORATION

A three-week (at least) unit for 5th, 6th, 7th or 8th graders in the form of a not-so-rough rough draft.

UNIT ONE : A SENSE OF SIGHT

Questions to be dealt with in this unit:

HOW DOES ONE SEE?

A matter of anatomy and physics. The basic structure of the eye should be demonstrated. A basic lesson in the physics of light should follow. All should be handled on a functional level. Games can be played with simple cameras. The objective is to demonstrate physical vision.

HOW DOES ONE SEE WITH THE MIND?

This concerns our imagination (image/nation). Discuss the things we see when our eyes are closed. Why can we still see these things? Discuss why we can imagine (make an image of) things, i.e., see things in our minds when someone else simply describes them. Discuss also the things we see in our dreams--our daydreams, in cloud formations above us, etc. Many simple games can be used to demonstrate these things. The objective is to realize imagination.

HOW DOES A SEER SEE?

This is a question of a special kind of vision. Tales of various visionaries should be told. (Preferably beginning with local tribal visionaries, i.e., the medicine man.) Discuss the nature of the visionary experience; the circumstances surrounding the vision; the nature of people who receive visions; the reliability of visions; the relationships between artists, mystics and madmen. Enough detail should be brought to bear so that later, the vision of the explorer can be understood. One need not go into an extensive historical and psychological study of visionaries.

HOW DO YOUR ATTITUDES AFFECT WHAT YOU SEE?

We all know that at times we pretend not to see things because we don't want to--i.e., we can be good at not seeing the trash that needs emptying so that we don't have to do it. There are all kinds of things that we see around us which we refuse to acknowledge. Discuss the cultural, social, and personal attitudes that might limit a person's sight. Call this a discussion of the interpretation of events by different individuals. The ultimate objective is to help students understand the words of an explorer when he speaks of what he sees, as well as to help them understand why he sees things the way he does.

The purpose of the present unit is to aid the student in understanding his own culturally-biased sight so that he can better understand the vision of explorers (as well as the viewpoint of his neighbors and others he will encounter). The vision section is important, since most explorers (and, indeed, many men) are driven by a vision which perhaps only they can see. Emphasis (length of discussion) will thus fall on the last two questions.

UNIT TWO : A SENSE OF EXPLORATION

Questions to be dealt with in this unit:

HOW CAN WE DEFINE "EXPLORE" AND "EXPLORATION"?

The meanings surrounding the verb "to explore" as found in the thesaurus should be discussed. (Circles of meaning surround every word--i.e., the word "house" has connotations ranging from outhouse to dormitory to greenhouse to mansion to castle to heavenly home.) Examine "explore," play with the word, and get a feeling for it. Then ask students why they have explored and their feelings while exploring. Have a few students describe such things as their own experiences exploring an old empty house, an attic, a cave, a part of the woods, or any new place they found themselves in. After these descriptions have been given, return to the circles of meaning found in the thesaurus, and have the students act out some of the action verbs connected with the verb "to explore" with appropriate movements--walking, facial expressions, etc. Get them to feel the verb "to explore" in all its variants.

HOW CAN WE PRETEND TO EXPLORE?

Students have begun their make-believe exploration by acting out verbs in the preceding exercise. Augment this experience. Make up a game in which students are Indians of old. Their land (they are an agricultural people) is becoming infertile. New lands are needed. Or they are a hunting people and game is getting scarce in the area. A scouting-exploring party is formed to search for a new promised land. Involve the entire class in selecting individuals for this party. Have them tell what criteria they would use in choosing said individuals for the search. Then divide the class into scouting teams and have them meet as groups to decide how they would go about doing what they have to do and what kinds of things they would be concerned with. Ask also how they would go about deciding in what direction to begin to look for the new lands. In most tribes, the women would have remained at home. If this is true for the students you are working with, break the girls in the class off into another group. Have the girls discuss what they would do while the men were gone. First, how they would prepare the men for the journey, and secondly, how they would manage to live and protect themselves while the men were gone.

HOW DOES THE GAME OF EXPLORATION DIFFER FROM THE REAL THING?

Several exploration games can be played and discussed. One has just been played which can be discussed, as well as representative games of a similar nature--i.e., Easter egg hunts, scavenger hunts (scavenger--explorer?), some comparable Indian games familiar to the students, and so on. One should discuss how these games differ from real exploring and why these games came into existence (perhaps to fill the exploring need in a people who no longer needed to explore, perhaps to allow those unfit for real exploration to play at it, etc.).

HOW CAN ONE DIFFERENTIATE BETWEEN DEGREES IN THE MEANINGS OF "TO EXPLORE"?

The verb "to explore" has now been the subject itself of an exploration. Attempts have been made to see it in all its various meanings. The time has now come to develop some distinctions among these meanings. This should be done so that the activities of actual historical explorers can be truly appreciated. The distinctions can be gleaned largely through the experiences already encountered in the classroom:

> The difference between real and make-believe exploration.
> The difference between exploring and hunting.
> The difference between a search party and an exploring party.

i.e., If you lose your pencil and go to look for it, are you an explorer?
When you go fishing, are you exploring for fish?
When you look for rocks for your rock collection or go looking for gold, as in the gold rush, are you an explorer?

The purpose of this unit is to allow the students both a practical feeling for and an intellectual understanding of the various degrees of the term "to explore." This should help them better understand the more specific material in the next unit.

UNIT THREE : THE SENSE OF AN EXPLORER

Questions to be dealt with in this unit:

WHY EXPLORE?

This question raises the importance of motives other than personal ones for exploration.

What attitudes allow one to quest(ion) the unknown?
What kind of culture (including socio-economic, political and technological factors) breeds explorers and questers?
What success is gained through success in the quest?
When do benefits come to a successful explorer?
What happens to an unsuccessful explorer?

The majority of these questions can best be answered through the examination of a specific example. The teacher should be allowed the freedom to choose a period of history with which he is most familiar--i.e., if one chose the period of transition from the Middle Ages to the Renaissance, one could tell many quest tales (tales of knights). One could use these tales as a means of examining the socio-economic, etc., backgrounds which produced them. This study should conclude with some generalizations about the factors which produce the questing urge in a country.

EXPLORE WHAT?

This question, which is closely related to the one above, examines the aspects of any given culture which lead to either self-exploration or external exploration.

Why does one explore oneself?
What kind of culture encourages self-exploration?
What benefits are gained and what losses experienced if one does/doesn't look within?
What kind of culture encourages external exploration?
What benefits are gained and what losses experienced if one does/doesn't explore without?
When do people need to explore new places?
What relationships exist between the advancement of a culture's technology, economic system, political system, etc., and the exploration process?

Again, these questions can best be answered through the examination of a specific historical example, and the teacher should be free to use material he is most familiar with--i.e., the period of transition from medieval to Renaissance again. In the Middle Ages there existed a religious, economic and socio-political system which defined and confined the quest locally. Primarily, the search was an inner search for spiritual perfection. With the breakdown of those questing limits, man turned from internal exploration to external exploration. This study should likewise conclude with some generalizations about the factors which produce the exterior vs. interior questing urge in a country.

WHAT WOULD HAPPEN IF AN EXPLORER GOT LOST?

This question will be answered through the specific historical example of Christopher Columbus.

First Day

With the background of accumulated knowledge of exploration gathered through the previous lessons, it is now time to direct the students to these questions:

Have you ever gotten lost?
Who were you with when you got lost?
How long were you lost?
How did you feel while you were lost?

Before these questions are directly asked, it is best to give the students the sensation of being lost. A simple situation can be set up in the classroom to demonstrate and produce this feeling. Chairs should be arranged in the classroom in a U-shaped pattern with all the chair backs forming the inside of the "U". The person chosen as guide will then lead 4 or 5 students designated as Columbus' crew around the "U", allowing them to become familiar with the space. They should follow the "U" shape by placing their hands on the backs of the chairs. The crew is taken out of the room and blindfolded. Meanwhile, the students remaining in the room reverse the "U" by placing the chair backs on the outside of the "U". The blindfolded crew is then led back into the room individually, at intervals. The guide places the hand of the crew member on the first chair back and instructs him to follow the "U". The student will invariably turn in the wrong direction and at one point feel no chair, thus experiencing the feeling of being lost. He should be allowed to do whatever he wishes to solve this "lost" problem. When all crew members have finished, they should remove their blindfolds and be questioned about their experiences. How did they feel when the chair wasn't there? Did they feel lost? What did they think to do when they felt lost and confused? How did they feel toward their guide? Did they mistrust him when they felt lost? Did they think that their senses were somehow thrown off because they were blindfolded or that they had not paid enough attention to the "U" space in the first phase? Or did they conclude that they had been tricked? These and similar questions should be examined. The class can conclude with a general discussion of similar lost experiences that some of the class members may have had.

Second Day

Columbus' log should be handed out to the class members and introduced simply as the tale of an explorer who may have gotten lost. The log should be read aloud, with students taking turns reading the various entries. Interest will increase as they begin to feel like a captain reading his own log.

In what time is left during this class period, begin having the students speculate on questions such as:

> What would it be like to be lost with an explorer?
> What would it be like to be lost out at sea with an explorer?
> What could you do?
> How would you feel if you depended on him, but began to feel that he didn't know what he was doing?

In answering these questions, try to make the answers both general and specific (relating to the log just read). Tell the class that the next day they will divide into crews of the ship and decide what demands they will make to their captain.

Third Day

Have the students divide into 2 or 3 crew groups. Allow them about 15 minutes to meet and discuss what they would say to the captain. Let each group select its own spokesman who then announces his group's demands to the captain (although as yet there is no known captain). After all the groups' demands have been made, tell the students that each of them is the captain. They will then have to consider how they would satisfy the various demands of the crew members while still maintaining their own dream of proceeding with the journey. After considering these things, they will make an entry on the blank pages provided at the end of the log. The logs should then be handed in for the teacher's scrutiny.

This exercise should not only broaden the student's knowledge of explorers and their problems, but also help them understand the difficult position of those in authority. They were introduced to the tale through the eyes of the captain when they read his journal. Next, they were placed in the position of the crew. It was probably not difficult for them to make demands on the captain, but it will likely be much more difficult for them to consider how they will handle these demands as captain. This experience can be related to labor strikes, campus riots, and other contemporary events.

Fourth Day

Tell your students today that the log they have been reading and the situation they have been considering was that of Christopher Columbus on his first voyage to the New World. From the journal, read Columbus' own words describing how the situation turned out (this can be done by making a compilation from entries for various days). Then read some sample reactions which were written by the students and compare these reactions with the historical reaction of Columbus. Discuss the differences in reactions, attempting to understand why the students and Columbus reacted as they did.

Fifth and Sixth Day

These two days should be a general historical follow-up on Columbus. With the students' knowledge about Columbus from the log and their understanding of the cultural climates and technologies that breed explorers, begin to place Columbus in his historical atmosphere. Discuss his exploration not only in the light of his personal history, but also in the light of the history of his times. This should include a discussion of the politics, social framework, ship technology, economic system, etc., of Europe in the late 15th Century. Much of this historical discussion and demonstration can be done through pictures. There is available from the Walters Art Galley in Baltimore, Maryland, a fifty-cent coloring book for children called Medieval Panorama. It contains reproductions of woodcuts from this period, covering all phases of medieval life. Students can color these pictures and the teacher can elaborate on the history of the period by hanging up and discussing each drawing--i.e., in observing the picture of the minstrel, one can talk about such things as: "What would it be like to receive the news from a wandering singer?"; "What kind of song do you think he might have sung about Columbus' voyage?", etc. The center fold-out of the booklet is a picture of a ship, which can stimulate a discussion not only about Columbus' ship, but also about the technology of shipbuilding in those times.

Seventh Day

From here the Columbus unit can go two ways with the questions:

1. WHAT KIND OF EXPLORATION COMPARABLE TO COLUMBUS' IS GOING ON TODAY?

Space Exploration. Comparison of the attitudes and people of Columbus' age in light of the space exploration of today. Comparison of culture. Parallels and differences between explorations and cultures.

2. WHAT IS THE EXPLORER'S ATTITUDE TOWARD THE THING DISCOVERED THROUGH EXPLORATION?

In general: How have explorers felt toward things they have discovered?

In specific: How did Columbus and his men feel toward the Indians they found?

This question could lead to an historical investigation of attitudes toward the Indian and how subsequent attitudes were conditioned by the attitudes of Columbus, DeSoto and others.

In specific: How does the American public react to discoveries being made in outer space today? Around us today?

COLUMBUS' LOG

It seems as if all my life I have been a sailor--even if only in my daydreams. When I was very young, I would sit all day on the rocky coast staring out at the sea until it seemed as if I were moving with the sea. I would watch the gulls as they glided overhead and I would watch the sails on the ships. All was free and gentle movement. Only I was stationary. At times like these I would often dream of being a Captain of my own ship. For a long time I have dreamt of sailing far out into the ocean in search of new lands and new peoples. I am certain that there are still parts of the sea, as yet unmapped, in which these unknown lands and people can be found. Now, at last, I have the opportunity to go in search of my dreams. It took me a long time to convince people that I ought to have a ship in which to go exploring, but finally I have found some friends that are willing to trust me and my dreams. Once I had my ship, I had to find some sailors to go with me. This turned out to be harder than I had thought. Since I had always wanted to go on this adventure, I had assumed that everyone would be eager to jump at the chance to go with me. But many men are still afraid of the sea. Afraid of venturing out into the more unknown parts of the sea. Many men did not trust me and called me an idle dreamer. At last, however, my crew is complete. Many of the men are good and honest sailors, but many of them are convicts, released from prison so that they might go with me. It is not much comfort to me to know that some of them have chosen my voyage only as a substitute for prison, but I hope that the sea air will grow into their bones and that they will begin to love the smell of the salt air and of the adventure as I so much do. We will see . . .

Friday 3 August

Today we set out from the harbour. We went with a strong sea-breeze in our sails. So the journey has begun. The men seem to be in good spirits. We went sixty miles (15 leagues) before sunset.

Saturday 4 August

We all continued happily.

Sunday 5 August

No unusual circumstances. We had fair weather for sailing once again, and travelled more than forty leagues day and night.

Monday 6 August

The rudder on the ship has been acting oddly. Unless we can fix it the journey must be forsaken for we cannot steer without the rudder. Some say that the reason for its failure is Martin. Martin is a troublemaker and I think he would like to see us turn back. He is jealous of the fact that if I find any unknown lands I will be made an admiral. Still, I think he is an understanding man and can be dealt with.

Tuesday 7 August

We fixed the rudder and are right on course. We will first reach some small islands off the coast where we will pick up supplies and see land perhaps for the last time in a long while.

Wednesday 8 August

The sun shone brightly all day and we had good wind. We have almost reached the islands. We might have reached them if we had pushed on all night. But the men wanted to relax from the heat of the day's sun so at night I let them go swimming off the ship. Things seem to be going well; we'll reach the islands by noon tomorrow.

Thursday 9 August

We reached the islands today but could not enter the harbour. The rudder again. Since it was not working, we could not safely steer into the harbour. We signalled the islanders and they sent out small boats to greet us and take us ashore. We will remain on the island for a few days and once more relax and enjoy the company of the islanders before setting out on our real adventure. Meanwhile the rudder can be fixed.

Sunday 12 August

I have had a chance to talk to many of the islanders. They all tell stories of having seen land to the west of their island. It is this land which I hope to reach. They all swear that every year they see the land far out at sea near where the sun sets. I think it is good for my crew to hear these stories. Many of them are much more excited about our venture. The rudder has been repaired and we have brought our ship to harbour. Now all we have to do is load on more supplies and we can be off.

Thursday 6 September

We have waited long for favorable winds to allow us to move out of the harbour. Many of the men are getting restless and there are rumours that many of them wish to return home when the winds finally do come. They are afraid that the same thing might happen while we are out on the open sea and that our supplies will run out before we reach land. But today the winds came, and I am resolved to push on and continue the voyage we have barely begun.

Friday 7 September

All day we have been without winds again.

Saturday 8 September

Still no wind.

Sunday 9 September

The winds began to blow again. We travelled 15 leagues today but I am going to keep the exact distance hidden from the crew. I will always tell them that we have travelled less distance then we have, so that they will not become disheartened or alarmed because the voyage is too long.

Monday 10 September

Day and night, we have travelled 60 leagues but I will tell the crew that we have gone only 48 so that they will not become dismayed.

Friday 14 September

Today some of the men said that they saw a tern which is a bird that never goes more than 25 leagues from land. These sailors are very superstitious, but there is good hope that land is near.

Saturday 15 September

Day and night we have travelled 27 leagues. Tonight we saw fall from the sky a marvellous branch of fire into the sea only 4 or 5 leagues from us. The men have interpreted this as a good omen that we are about to discover something in that direction soon. Let us pray that their faith is true.

Sunday 16 September

There were some clouds today and a little rain fell. But after the rains, the ocean was encompassed by very mild breezes and they were a great delight to all of us. We have also begun to see many tufts of very green seaweed, which looked as if it had only recently been torn from the earth. Because of all of this, all of us thought that we must be near some island. I think it may be an island but know that the mainland is much farther on.

Monday 17 September

This morning we saw a white bird which is not accustomed to sleep on the sea. We also saw much vegetation which came from the west. Many dolphins also played by the sides of the ship today. All these signs seemed like good tidings that land was near. I reminded the men that the first one to sight land would receive a yearly income for the rest of his life. The men's spirits ran high and each one of them eagerly watched for land that they might be the first to sight it and thereby gain the reward.

Tuesday 18 September

Today one of the men noticed that a great flock of birds was traveling southwestward toward evening. He assumed that this meant they were returning to land for the night. Since there was such a flock of birds, I knew they were not strays and decided to follow this sailor's advice and change our course slightly southward in hopes of finding land.

Wednesday 19 September

One of the men shouted "Land!" today and so we steered toward it. I was, however, under no illusion that we would find land there. Everyone who has made a sea voyage must have seen the deceptions caused by clouds resting on the horizon, especially about sunset or sunrise. The eye can easily be deceived by these clouds especially when an imagination and desire aid to convert these clouds into the wished-for land.

Thursday 20 September

We continue to see favorable signs of land, but no land. I think we may well be passing in between some islands and that is where all these birds and vegetation are coming from. The men constantly want me to steer in the direction of these signs. They are also constantly shouting "Land!" in the hopes of getting the reward. I have told them that I am not interested in exploring these islands now but that I am searching for the mainland. There will be time enough on the way back to stop at the islands.

Friday 21 September

Today I told the men that if anyone shouts "Land!" and land is not found within three days of that shout, he will have to forfeit all claims to the reward even if he finally does sight land.

Sunday 23 September

The sea is as calm as a river today and the breeze blows strongly from the east. This worries some of the men. They think that since the wind only blows from the east we will never be able to return home, since there will be no breeze to blow us the other way. The men want me to steer towards where they think the islands are again. Should I risk all credit and authority with my crew and appear to doubt and waver--to grope blindly around in the sea?

Monday 8 October

The men are growing uneasy. We have now gone farther out into the ocean sea than any men before us. Every day we leave parts of the ocean behind us. The men are afraid that we have already gone too far. They say that if this is only my dream and we don't find land that we will not have enough provisions to return safely. They are also worried about the condition of the ship. All in all, they are getting frightened. Their hopes have been continually raised by good omens of land which still occur but all their joy is short-lived. One after another, the omens pass away and leave behind them only the vast expanse of the sea and sky. Even the gentle breeze worries them as again they feel it will never turn and blow in the direction of our homeland left so long ago.

Thursday 11 October

We have landed in what some men have called the "frozen ocean"--the vegetation is so thick that there is a constant fear that the breezes will stop and we will be stuck in the weeds. The men are tired of only seeing each other and the sea and the sky everyday. All their worries are increased due to our present position. I have made many attempts to dispel their fears: by argument, by explanation, by reminding them of the reward, and by pointing out the new signs of land. But they want to go home, and now. I still firmly believe that we will find land very soon. I would hate to return home now--a failure. I want very much to prove my dream. But I wonder if I can keep the crew under control. There are murmurs of mutiny. I know that if the men mutiny I will die and they will surely be lost for none of them can navigate and that has been my job. I wonder if I am being selfish, if my dream is running away with me. I wonder if I should give into them. Still, I am the Captain, and ruler of this floating island and I feel that land is very near. My calculations of distance agree with my feeling. What to do. . .

(At this point the journal breaks off. How do you think it ended, what do you think was the captain's decision--how did he go about making it and what did he tell his crew? Do you think circumstances proved his decision correct?)

II. EXPLORATION SORTING EXERCISE

The following lesson involves students (1) in an exercise requiring that they be able to determine relevant from irrelevant information, and (2) that they learn to distinguish and qualify information in terms of personal and community interest.

The activity requires that students can read at an intermediate skill level and that they can manipulate cards.

Day One Activity

Students will be given a log of an explorer. The log is actually Columbus' own. Students will be asked to read the log quietly to themselves and consider the following questions:

1. What do you think it would be like to be lost with this man as your leader?
2. What were the signs that the captain and the crew used in determining where they were?
3. What signs would you use in determining where you are and where you are going in your area?
4. Why do you think so many crew members were mistaken in their thinking that they saw land?
5. Do you think that the captain's decision to punish the next man who yelled "land" and was mistaken was fair in terms of what you have learned about the way we see things?
6. What would you have done differently if you were the captain of this ship?

Day Two Activity

Having discussed some of the implications of the captain's log, students should now be ready to deal with the material from a new perspective. This task will require a great deal of concentration. Students should be aware of the fact that although the activity resembles a game, it does not allow for the phase-outs and concentration breakdowns of many games.

The class should be divided into four groups: the captain's group, the prisoners' group, the seamen's group, and the lower officers' group. Each group will then be given packets appropriate to their group and the class should be read the following instructions:

> "You have now been assigned to a group which existed on the Santa Maria, a ship which sailed from Spain to America in 1492. All of you have a packet of materials now which you should open and read. It is important that other groups don't know what is important to you and what you may be trying to accomplish. After you have read the description of your group, discuss with your group why you are on the voyage, why you may wish either to return or to go on, what fears you and your group may be experiencing and most important, what you think your group ought to do in terms of fulfilling its description. For example, if you are a member of the crew who was drafted instead of serving a prison term, and you are afraid because of the length of time you have been out of port, and you think the prevailing (define) wind direction will never allow you to return to your home land, you might be thinking about taking over the ship. If this were so, what would be the kind of information you find helpful in supporting your position? Now, I will read from the cards the actual daily records of the captain of the ship. After I have read the information on each card, you should think about whether or not this information supports your group's position. If you think the information supports your position, raise your hand. I will give you the card, but on the back of each card there is indicated which groups get credit for having the card and which groups get penalized for having the card.
>
> "At the end of today's class, I will add all of the positive points for each group and subtract all of the negative points from each group to see which group was most successful in getting information supporting your group's goals."

CAPTAIN'S GROUP

Group 1

As a group, you have dreamed all your life about exploring for new lands and new ideas. You have always been an adventurer and you have never shied away from new actions and new challenges. You have spent many years getting the money for these ships and you have spent a great deal of time talking to all the people in your country who know anything about exploration. You have had to patiently assemble a crew and you have had to put the crew through a long training program in order to operate your ships. You want desperately to be successful in this adventure. Many people have made fun of you for thinking that you can cross the ocean, and some of your friends have come to think very little of you because you are always going against the things they believe. Your nights have been restless for months before the trip. All of your thoughts have centered on reaching China by traveling west. You will give anything to achieve your goal.

PRISONERS' GROUP

Group 2

You are members of the crew who had no choice about being placed on the ship. All of you were in jail for fighting, drinking, making fun of the police, or acting against the government. Many of you would have had to serve long years in jail if you did not sign up to work on the ship. You have never heard of the captain. You have never heard of traveling west more than one day's journey. You are tired and afraid after having traveled west for more than two months. In fact, one member of your crew has gone so far as to try to destroy the ship.

SEAMEN'S GROUP

Group 3

All of you have volunteered to be on this mission. Many of you have sailed on this ship before. You don't know this captain very well but you know that the ship is sound. You have ridden ships through many storms and you have always had confidence in your captains. You are one of the few crews in Spain to have sailed west for more than a week, but you have never sailed west for any more than that period of time. This captain seemed to you at the beginning to be a good leader. He knew all of the right orders to get the ship on its way. All of you have had confidence in the decisions he has made in terms of directions, amount of sail, and the tilt of the ship. Now, all of you are very nervous. You have been sailing west for more than two months. You have not sighted land for one month and whenever a crew member sees sign of land, the captain always guides the ship away. You have also noticed that the wind seems always to be coming from the west, which means the farther west you travel the more difficult it will be to return to the land and the home you love. No member of your group has ever been in trouble on a ship before. In fact, no member of your group has ever been in trouble with any authority before. You are regarded as good sailors.

LOWER OFFICERS' GROUP

Group 4

Your group is made up of petty officers and mates on the Santa Maria. Most of you were handpicked for loyalty and seamanship. All of you have spent a great deal of time talking to the captain before leaving Spain. You are not sure he is right about being able to reach China by going west. But you trust in his confidence and the time he has spent studying the shape of the world and shorter navigational routes. You have always been loyal to the queen and king of Spain. Before you left on this journey, you made a personal oath of loyalty to the queen. Now you have been at sea for more than two months. For more than a month, you have seen no signs of land. You have also noticed that the captain seems nervous and irritable. Confidence in him seems to be disappearing and the reports of daily progress he gives to the group may not be the whole truth. You know that it is against the law even to think of challenging an order from the captain. You are finding it very difficult to decide on what action to take.

Activity:

Note to the Teacher:

Now read the cards individually to the students. Whichever group raises its hands first gets the card. Record results on the blackboard so that all the groups can see how many points each group receives or does not receive. If more than one group raises its hands for a single card, the groups should argue among themselves who ought to receive the card. A group can bargain for the card, offering points to get it. Each card is worth five positive points.

BIRTH OF A CULTURE REVISION

III. TEACHER'S GUIDE

Requisites

1. The conventional approach to Western history develops from the political reorganization of Europe and the emergence of the individual. This material usually takes up seventy to eighty percent of the content of exploration. The fulcrum of this approach is out of place for all students, but particularly for Indian students. The inaccurate historical assumptions of progress and growth based upon an awareness of human perfectability has erroneously dictated the social science curriculum for Indian students and has left them with a distorted image of themselves and their capabilities. Indian students should not only be able to compare their own culture to the dominant culture, but they must also come to see themselves as an independent force in the historical and present development of culture.

2. In order to have a fairer impression of the events of the 15th and 16th Centuries, students need to examine materials (case studies and primary sources) surrounding the confrontation of the Spanish and Indian cultures and become aware of the cultural evolution which has created their own milieu.

3. The amount of material and recent research in the field of Aztec, Mayan and Inca history allows the curriculum author and participant a wide range of experiences, analogies, and concepts which can give the student a sense of having accomplished something more than a rudimentary and perfunctory examination. Students can come to see themselves as really knowing something in which they have significant stake.

4. Students are creatively involved in the discovery and the writing of their own history. Core materials are a means to an end and not ends in themselves. The content is designed to guide students into independent activities and research which operate from students' own interests and perceptual frameworks.

5. Aesthetics. Indian children can see their culture as something beautiful and masterful, to which Western intervention has brought dilution and dissolution. Any reading of Popul Vuh, the Sacred Book of the ancient Maya, must fill a person with a sense of awe for the thought and feeling of pre-Columbian Mayans.

6. The language of history is the language of vantage point. Language (written and oral) is interpretive and value-loaded. Students have experienced social studies in English and have thus been allowed little interpretive and comparative analysis. Whenever possible, students will be writing and telling history in their own language. This requisite seems enormously compelling in terms of the lack of multi-lingualism in our nation. Where bi-lingualism does exist, it is too rarely rewarded and is often punished.

Goals of This Unit

1. Enhancement of self-image. It is hoped that by studying the achievements of pre-Columbian Aztecs, Mayans, and Incas, students will see the real nobility, beauty, sophistication, civilization, and magnanimity of their own customs and traditions.

2. Creation in the student of a sense of pride in his ancestors. In this light, a student can come to see himself as a person of integrity and not a 'product' waiting to be discovered.

3. Creation of a classroom environment which will be comfortable and allow for varied behavioral and conceptual responses. The unit will thus be less teacher-directed and restrictive so that students will feel free to talk about the subject in any way and in whatever language they feel comfortable.

4. Creation in the child of a sense of achievement. The unit will be structured and designed to allow students to move at their own speed.

5. Encouragement of students to become aware of the following concepts:

    a. Leadership and Organization: Cortez and Moctezuma

    b. Technology: Cross-cultural examination of Aztec and Spanish weaponry, division of labor, economic systems and military involvements.

    c. Wealth: Comparison of the collective value placed upon extra-survival goods and services. To become aware of the middle-class Christian Ethic of the conservation of wealth versus the Aztec Ethic of the sacrifice of wealth (goods, things, and people).

d. Perception and Attitude: By studying manuscripts, pictorial accounts and myths and legends from the Spanish and Aztec side, students will come to see the effect of one's own background and associations.

e. Cultural Evolution and Culture Conflict: The confrontation of two cultures and subsequent change.

6. Encouragement of students in becoming aware of the value of inductive reasoning and fact finding. Core material has been designed to allow for many and varied discussions and research spin-offs. Many of these related areas will be suggested throughout the unit and hopefully students will come to make their own suggestions and curricula as events unfold.

Location of This Unit in The Development Plan

Birth of a culture will be the initial unit in the Sixth Grade. Students will have previously looked at many aspects of culture--games, the family, groups, etc. and they are now ready to make some comparisons.

This unit functions as an introduction to American History. By spending the greater part of the unit in Aztec, Mayan and Inca history and culture (four to six weeks), students should begin to develop a more accurate perspective on other White-Indian relations to be analyzed later.

Prior Experiences

During the first six years of formal education students will hopefully have mastered the following before they can be successful with this material: they should be able to read newspaper accounts with a high degree of understanding and a fair speed--obviously we are not talking about The New York Times literary magazine, but something comparable to an average high-circulation urban newspaper.

Students ought to be able to distinguish the difference between a primary and a secondary source. They do not have to attach any validity or value to the material, but they should have some awareness of the differences through lessons taught in the primary grades.

The lessons themselves work from fundamental skills and carry them to a more complex domain. Students should already have some idea of the concept of probability from the games they have studied and the games they play with friends and family. This awareness will be reinforced throughout the unit as students will constantly be called upon to account for probable results of any cause or situation. Whenever predictions are called for, the teacher will be asking for probability, generalizations, and will be making further inquiries into the criteria used by the students.

The study of maps as tools for cultural awareness will further develop student understanding and skill in geography. Students are asked to look at topographical and histographical maps of Spain and Hispano-America and make comparisons which will demonstrate their awareness of the environmental factors working in and around cultural conflict and acculturation. It is with this in mind that students will have had to work with maps and charts in the lower grades so that they can manipulate and extrapolate from these resources now.

DRAFT LESSON PLAN #1

On the first day of class the teacher will arrive with a homemade bow and sheath of suction cup arrows, a metal pipe six feet long, some flour, a small ball which will fit into the pipe, a patch of cloth and a funnel. These materials resemble the actual tools available to warriors 450 years ago. The teacher will then ask for male volunteers to take part in a physical exercise. One student will be asked to fire as many arrows at the blackboard as possible in the time allowed. The other student will be asked to stuff a small amount of flour wrapped in cloth into one end of the pipe, push the ball in behind the flour and ram both materials to the other end of the pipe with a stick. When this is done the student is to point the pipe at the blackboard and yell, "Bang!" He is to repeat this sequence as many times as possible in the time allowed.

Allow both students two minutes to perform this task. If the lesson has followed historical reality, the student with the bow and arrow should have been able to propel many more volleys then the "Muzzle-loader."

The class should then be told that both of the gadgets they have seen demonstrated represent actual weapons. In the remaining time of class and for home study, students can read about a history of weaponry and military strategy included in their material packets. The material makes comparisons between Aztec and Spanish weapons, keynoting the dramatic similarities between the technological advancement and sophistication of both cultures.

Follow-on Activity: Having experienced the practicality of the bow vs. the muzzle-loading rifle and having read an account of Aztec and Spanish weapons, students are prepared to evaluate and make judgments about a number of weapons. This activity involves students in a number of educational domains. They will be looking at pictures of historical weapons and should remember what each weapon requires in terms of manpower and technical skill. The child's success in the lesson also involves his ability to see the need for organization and structural unity. The lesson is so designed to reward any student or group of students who form alliances and arms agreements.

As background information, it is important to note that one of the major reasons for Moctezuma's defeat by a small band of conquistadors was the lack of unity and organization in the Aztec Empire. This lesson will give students a great deal of insight into the historical factors surrounding the disintegration and exploitation of the Aztec peoples. Cortez arrived in Mexico with a unified and disciplined army firmly committed to its leader and its goal. Moctezuma was leader of an empire which was crumbling and full of dissension. Cortez quickly won adherents among Moctezuma's enemies and he was able to use these new allies to achieve victory in spite of more than 300 to 1 odds.

Advice to Teachers:

Distribute the lesson packet to each student. These packets include a brief description of the role the child is playing. The role involves being the chief foreign policy strategist of a 600-member tribe. (Six hundred was the estimated number of men in Cortez's band.) The packet also contains one million dollars worth of play money in large denominations. This is a large amount of money for students to deal with, and the teacher may wish to spend some time in a math activity to help students feel comfortable with large quantities. The final item is a description of each student's task and what it is hoped he will accomplish.

Start the lesson by showing pictures on the overhead projector of the following weapons: swords, muskets, cannon, horses, crossbows, shields, armor, mace, slings, spears and bows. This will refresh the students' memories of previous lessons and experiences.

Have students go through their packets and allow them time to ask questions. If a student wishes to work with another student, point out that there are no rules on how the game should be played except that the students must spend all of their money. Now allow as much time as necessary for students to talk among themselves and fill out their bidding contracts.

PACKET

WHO ARE YOU?

Your job for the next few days of class is going to be difficult but it may turn out to be fun. You are the leader of a group of warriors. The group has six hundred members and they must be armed. You are at war with every other member of the class. You already know about most of the weapons you will be making a bid on. Look over the list of weapons on your bidding contract. You will have to offer at least as much money as the minimum asking price. When all the contracts have been handed in to your contract manager (teacher), your teacher will read each bid on each weapon to the war recorder and the weapons will go to the highest bidder. The most successful leader will be the student who has done the best job of arming his men and getting them ready for combat. You ought to make sure that you have some weapons after the first round. If you don't have any weapons you can easily be defeated by your enemies.

You are free to talk to anyone in the class except the war recorder. As is true in any war, there are no rules which have to bind you. The only thing you have to remember is that you must pay cash. If you don't have the cash you can't get the weapons, and a lower bidder with the cash may have them.

Bidding Contract:

I have looked over the possible weapons and their costs. I know that I am obliged to protect my men and my country. I have given a great deal of time to this decision and I am now prepared to spend the money in my tribal treasury in the best way I know.

	Weapons	Quantity	Price		Bid
1.	Sword	20,000	minimum	$250	____________
2.	Bow	20,000	minimum	$500	____________
3.	Cannon	2	minimum	$1,000,000	____________
4.	Horses	10	minimum	$50,000	____________
5.	Guns	10,000	minimum	$10,000	____________

The Play:

This game may take a variable number of days. Each round takes differing amounts of time in every class situation. Allow all the time required for students to talk about their bids and make their decisions. When all of the items listed have gone to the highest bidder, all lower bids are discarded. Read all of the bids out loud and if a group forms and allies on the first round, they should be declared the winner, because they will be able to defeat any other group. The winner of the game is the group or alliance which remains intact and has the technical capability of defeating all opponents.

In many situations where this activity has been tried, students have made up secret alliances with many sides and have found themselves able to manipulate the entire class. This is allowable and realistic. The only contract for which the student is accountable is the signed contract turned in to the war manager.

Rationale:

The purpose of this lesson is to stimulate interest in the period of exploration and to help students understand why Cortez was so successful. When the lesson was being originally planned we had planned to leave the students with the question, "How did a band of 600 Spanish defeat an army of 200,000 men at arms?" This question, however, without some background, was regarded as possibly overwhelming and self-defeating. We expanded the initial exercise into this activity to provide some conceptual background--i.e., the weak organization of the Aztec Empire--so that students will study the actual history of the period aware of the needs of the Indians in 1519 and the strengths of the Spanish at the same time.

DRAFT LESSON PLAN #2

Goal:

Rediscovery of the first major culture clash in America.

Needs:

Background in European and pre-Columbian American history (Spanish and Aztec history).

Basic needs: Research and classroom props.

Basic Setting: Early winter, second to the last class on the discovery of America by the Anglo culture.

Sixth Grade Class: "Weapons and Tactics Used in Early American Wars"

The teacher has prepared the room by moving all the chairs to one side. On the blackboard, but covered, is a list of weapons used in warfare by the Spanish and the Aztecs.

Spanish	Aztec
Swords	Spears and Spearthrowers
Muskets	Bows
Cannons	Sling-shots
Crossbows	Obsidian club swords
Metal armor	Maces
Shields	Shields
Spears	Cotton armor
Horses	

On the bulletin board are two drawings done the previous week by students, one of an Aztec and one a Spaniard in battle dress.

As students enter the room various objects are handed to them. There should be objects for about one-third of the class. Objects such as rag dolls can be made by the teacher. Other items might be a chunk of obsidian obtained from the biology department, a small piece of pottery, preferably southwestern, a horse-shoe nail, and a parrot feather.

There should be no comment by the teacher about the purposes of the objects. The students should be left to decide among themselves what the objects are for. Five minutes after the last student has entered the room and everyone has examined the objects, the teacher should ask the students for their ideas about these items. After a short question-and-answer period, the teacher should explain the use of each object as she collects it and places it on her desk.

While this is going on, a preappointed student passes out photographs of Spanish-Aztec weaponry. When the students have their photographs, the teacher asks each in turn to place his or her photograph before either the Aztec or Spanish warrior, whichever seems to fit. Each warrior might have a string leading from the hand to a tabletop on which the photographs could be placed. After each student has deposited his photograph, the covered list of weapons is revealed. (If the weapons check is made after all photographs are placed, students will feel less uneasiness about misjudgments.)

The teacher then asks the students for whom they would fight, or which warrior they would most like to be, and why. At this time advantages for each side could be listed on the board by the students--i.e., cannon (Spanish), knowing the land (Aztec). Manpower odds could be examined--if the Spanish had one man and the Aztec had one man, who would be likely to win? If the Spanish had one man and the Aztec had five men? If the odds are one Spanish man to 350 Aztecs?

Wrap-up: The Spanish victory over the Aztecs.

Tomorrow: Why the Spanish won and the Aztecs lost. "The Fall of the Aztec Empire"

Goal of the Unit:

To instill in the student the idea of great Indian nations of the past and the feeling that the qualities of greatness have not been lost by Indian nations today. The child may reason: long ago my people built great empires. If their progress had gone unhindered, where would they be today? What culture would have arisen to absorb the declining Aztec? The main goal of this unit is, through rediscovery, to instill self-esteem in the student to encourage him to try to make his people great in his own eyes as well as those of others.

This unit could bring students to wonder, "Why am I here and what can I do while I am here?" By tapping his own resources, there is no limit to what he or any other child of the world can do. We must show others that education is the tool with which to tap the unlimited resources of our children.

LIGHTNING IN MY POCKET

I. Background Material on Eskimo Culture and Education

The people of Bristol Bay find themselves surrounded by a series of influences that have an unusual effect on the educational processes in the area. Bristol Bay is geographically isolated from the rest of the United States. Communication does exist, but contacts with the outside world are limited in ways that they are not limited in most other sections of the country. The people themselves are of many backgrounds. There are natives who have been born and raised in the area, representing vestigial remnants of a former culture that subsisted on the products of the sea, spoke a unique language and adapted to the environment of Bristol Bay with consummate skill. There are also representatives of a white culture of Anglo-European origins that has intruded upon Bristol Bay since the turn of the century. The white culture has focused its attention primarily upon the exploitation of the fishing bounty afforded by the red salmon runs of Bristol Bay. The coming of the canneries marked the beginning of the end of the native culture in this part of southwestern Alaska. Geographical isolation, and the clash between the two cultures, native and white, have left their mark on the students of Bristol Bay.

The young people of the area reflect the pull between two varying cultures in several ways. Caught between the white and native cultures, they feel the attractiveness of white ways, but cannot totally escape the old ways, even though much of their heritage has died away. They do not write their old language. Transmission of their heritage depends upon oral tradition, but many of the young people do not speak the language of their fathers and grandfathers.

The result is that in a peculiar way they are lost. Education does not mean much because they have no more sense of orientation toward the future than they have toward the past. They do not realize that education can be a benefit. It does not help them catch more fish; one does not learn fishing techniques studying verbs and subjects, world history, Spanish, typing, chemistry and algebra. Therefore education does not seem to have any valid purpose. A survey of Alaskan native secondary school dropouts revealed that:

> If the curriculum taught in the schools does not have a realistic function in the student's society (i.e., is not geared to his future economic potential),

> it is likely that there will be little motivation to endure the sacrifice associated with the pursuit of an education. [1]

In a village where fishing is the primary occupation, education does not seem to have a "realistic function." In the local community there is little or no opportunity to better one's economic status through education.

There is no pride in the native heritage. Many seem to be ashamed of the fact that they are native and try to hide it. On the other hand they are not considered by others of their group to be white. They are trapped, suspended between a past that is remote and a future that is only a vague puzzle. The findings of anthropologist Seymour Parker about the students at Kotzebue would also apply in Bristol Bay and many other areas of Alaska.

> In a sense the youth of Kotzebue are at a crossroad; they are thinking increasingly in terms of becoming members of the larger American society. At the same time, however, they are confused about what they should accept and reject in Eskimo culture, and they are dubious about the degree to which they will be accepted in white society. Many of them are experiencing doubts about their ability to compete successfully in a relatively strange environment. [2]

In Bristol Bay students of all ages are aware of the problem they face in regard to identification with one or the other of the two cultures present. Sometimes there is a division within a family in attitudes toward this problem. One boy, conversing with his teacher, made the comment that he couldn't see why some kids seemed ashamed of being native. He added that he was part native himself, and it didn't make any difference to him. They boy's sister was also in the classroom and heard the discussion. She shouted, "-------, you ain't native." A student caught this way cannot assert his native quality without risk of disapproval from his peers; neither can he deny it with honesty and integrity. He knows he is native. Telling him to forget it does not make him white.

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[1] Charles K. Ray, Joan Ryan, Seymour Parker, Alaskan Native Secondary School Dropouts, (College, Alaska: University of Alaska, 1962), p. 85.

[2] Ibid., p. 181.

Until 1964 only radio and printed news were available to residents of Bristol Bay. The newspapers are received an edition late. In 1964 television was introduced through an Air Force station located in King Salmon. This has opened a whole new world to people in the area. Things they had never heard of before are presented in pictures on television. Many things they have heard about but never had an opportunity to see have become commonplace.

Nevertheless, the region is radically isolated from the outside world. It is accessible only by air for much of the year. In the summer, during the months of June and September, freighters come into the bay and anchor. They drop supplies to lighters who bring them into the Naknek River for distribution to the three villages located along the river. The only airfield capable of handling large freight or passenger aircraft is the Air Force station at King Salmon. Wien Air Alaska is the only regularly scheduled airline into King Salmon during the winter. In summer seasons, Western Airlines also comes into King Salmon, and Reeve Aleutian Airways stops on occasion. The climate of the area, however, precludes flights on several days each year. Although travel to other towns in the area is getting more commonplace, it still is an event to go to Anchorage, the nearest large town, about an hour and a half by air from King Salmon. Most of the school-age children do not get to make this trip until they are in their teens. Occasionally they go to Dillingham--a twenty-minute flight--to receive medical attention.

The problem caused by this cultural and geographical isolation has been recognized in many areas of the State of Alaska. It is a problem not just in Bristol Bay, but in the many villages that have native populations, from the northernmost arctic Eskimo villages to the Indian villages of southeastern Alaska. The situation has been described by the staff of the Anchorage Daily News in a book called The Village People:

> Most of Alaska's 50,000 Eskimos, Aleuts and Indians live in the villages. Some areas, some villages, are advancing under their own power. But the vast majority are not, particularly on the western coast and in the interior.
>
> The population is increasing rapidly in an area where subsistence living--the historic life of the North--is consistently more difficult. The native can no longer live in the old way. And as he and his children become

> more acquainted with modern civilization, the old way no longer seems desirable.
>
> In these areas poverty is a way of life--perhaps as deeply embedded as in any place under the American flag. Welfare checks take the place of jobs. Though there are schools, educational achievement is low. Alcohol and tuberculosis take a tremendous toll. Most homes are substandard. There is a high expectancy of failure among the population. [3]

The native student is removed from the native way of life, but he has not fully entered the white culture and so is unprepared for much that assaults him in the strange atmosphere of school. Lee H. Salisbury of the University of Alaska describes the native student as he attempts to learn from a standard grade-school text:

> (The student) enters a completely foreign setting--the western classroom situation. His teacher is likely to be a Caucasian who knows little or nothing about his cultural background. He is taught to read the "Dick and Jane" series.
>
> Many things confuse him: Dick and Jane are two white children who play together constantly. Yet he knows that boys and girls do not play together and do not share toys. They have a dog named Spot who runs around yapping and does not work. They have a father who leaves for some mysterious place called "office" each day and never brings any food home with him. He drives a machine called an automobile on a hard covered road called a street which has a policeman on each corner. These policemen always smile, wear funny clothing and spend their time helping children across the street. Why do these children need this help?
>
> Dick and Jane's mother spends a lot of time in the kitchen cooking a strange food called "cookies" on a stove which has no flame. But the most bewildering part is yet to come. One day they drive out to the country which is a place where Dick and Jane's grandparents are kept. They do not live with the family and they are so glad to see Dick and Jane that one is certain they have been ostracized from the rest of the family for some terrible reason.

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[3] Staff of the Anchorage Daily News, The Village People, (Anchorage, Alaska: The Daily News, 1966), p. 43.

> The old people live on something called a "farm" which is a place where many strange animals are kept--a peculiar beast called a "cow," some odd-looking birds called "chickens" which don't seem to fly, and a "horse," which looks like a deformed moose.
>
> And so on. For the next twelve years the process goes on. The native child continues to learn this new language which is of no earthly use to him at home and which seems completely unrelated to the world of sky, birds, snow, ice, and tundra which he sees around him. [4]

There are some who say that the Alaska native should not be encouraged to join the white culture which he sees about him. Schools and other institutions should forego their efforts to make something other than primitive natives of these people. But this is not possible, and hardly fair.

> The Alaska native is also a living, breathing human being who has been touched by Western civilization. And like people from Sarawak to the edge of the Sahara--people who have lagged behind the advancement of human knowledge--he is increasingly anxious to share in the wealth and opportunity he sees about him.
>
> Some Alaska natives successfully have made the transition from the old culture to the new. Most have not, despite the tens of millions of dollars spent annually by the federal and state governments in their behalf. Many live in conditions that match or surpass urban U.S. slums. Their educational progress remains well below that of non-natives who share Alaska with them. Jobs are scarce in the villages and job opportunities are not much better if they move to a larger settlement. The welfare check, in many cases, is a way of life.
>
> But since the first whaling vessel reached the Alaska coast the native has been increasingly unable to retain the purity of his culture. The past is fast closing in behind him. The future is not rapidly opening before him. [5]

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[4] Lee H. Salisbury "Communication and the Native Student," The Alaska Review (Anchorage, Alaska: Alaska Methodist University, Vol. II No. 2, 1966), p. 15.

[5] Anchorage Daily News, op. cit., p. 11.

Regardless of the difficulties, native people have a right not only to want a place in the majority culture of their country; they have a right to active participation in that culture so they may find a place that has meaning for them. This will require the sacrifice of many long-cherished values and many of the traditional ways of their older society. "Such a process must be a voluntary one; still there are myriad evidences to support the claim that the people themselves desire the change." [6]

The impact of these circumstances on the average student can result in a low level of aspiration. His whole situation conspires to defeat him before his life is well begun. He has little hope of bettering himself in the future.

In fact his old cultural pattern tells him that he should be as good as--but no better than--his father in the various masculine skills. Therefore he hopes to be as good a fisherman, as good a hunter or trapper, as well-educated as his father; but he has no desire beyond this. Educators need to be aware of this cultural force on the formation of the students' attitudes and levels of aspiration. Children from differing socio-economic levels in a community differ in eagerness and aptitude for learning pursuits, according to Bernard.

> Much as we dislike the notion of social class in a democratically oriented America, the fact is that membership in a given social class provides privilege for some and imposes deprivation for others...lower class pupils absorb from parents a skepticism about education that imposes the double problem of adjusting to another culture and adjusting to the curriculum... [7]

In the Alaskan research on dropouts, interviews showed that inferiority feelings may bring an end to education altogether, and that the negative effects of the way we have psychologically undermined these people through our educational programs may cause early drop-out from school.

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[6] Ray, Ryan, Parker, op. cit., p. 269.

[7] Harold W. Bernard, Psychology of Learning and Teaching (New York: McGraw Hill Book Company, 1965), p. 379.

> ....self-images of these students were imbued with deep feelings of inadequacy and inferiority. Such a devalued student image was very prevalent and its existence was confirmed by many teachers. Both teachers and native students noted that one of the important reasons for school dropouts and the lack of motivation to enter high school stemmed from student feelings of inadequacy in dealing with the difficulties of the curriculum. This deep-seated, negative attitude is often transmitted to the student early in his educational career while he is trying to learn strange and often meaningless facts in a language over which he has little command. [8]

The negative self-image is reinforced by both the promotion system in the schools and by the teachers.

> A study of 760 elementary school dropouts by Overstreet revealed that "49 per cent of these students had been retarded five or more years and that only one per cent were at normal grade placement." [9]

Another seven per cent were nine or more years retarded. [10]

The teacher too often reinforces the feelings of inadequacy.

Expressions such as "dumb native" are too common to be other than tragic. Often the teacher is led to believe this stereotyped image by the results achieved on standardized tests which are designed to be given to middle-class American white children in other states. One example of this will suffice. A reading readiness test shows some automobile tires and asks students to identify what kind of vehicle they belong on. All the members of one first grade class answered that they belong on a boat. A child outside Alaska knows that tires belong on cars, so according to the test answer, Bristol Bay students were wrong. A teacher who does not have an understanding of local culture may feel that the students were not only wrong but that a mistake on such a simple problem indicated that the students are "dumb." But it is the test, and the teacher, that do not know the correct answer to the test question. In Bristol Bay the most common use of tires is to hang them over the side of a fishing boat for use as "fenders" or cushions to keep the boats from being scarred by contact with docks, scows, and other boats. Even the youngest children are intelligent enough to know this and are mystified by the ignorance of the test's "correct" answer.

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[8] Ray, Ryan, Parker, op. cit., p. 259.

[9] William Overstreet, in a conversation with Charles K. Ray, July 10, 1962, cited by Ray, Ryan, Parker, ibid., p. 44.

[10] Ibid.

Another way in which teachers reinforce feelings of inadequacy and inferiority was revealed in the dropout research from the University of Alaska. Teachers expressed the idea that "the only hope" for the native student was for him to go to boarding school and thus be removed from the influence of home and community. [11] The implication of this idea is that home and community must therefore be a bad influence and that the sooner the old village ways are gone the better for young people.

> Results of such beliefs when stated implicitly--and in some cases explicitly--led to feelings in the community that there was something "wrong" with being native. Subsequent attitudes of defensiveness and inferiority established barriers between the teacher and the child which will not easily be overcome. [12]

This is perhaps the saddest school failure of all. Indeed, some critics of Indian school policies have said that the

> ...most damaging of all...is not the educational failure, but the psychological impact of years of nationwide effort--in which the schools played a key part--to convince the Indian, however subtly, of the irrelevance of his culture... and to press him, however unwillingly and unsuccessfully, into the American urban-industrial-middleclass mold. [13]

The goal of Indian education is reflected in this statement from a Bureau of Indian Affairs publication.

> If Indians are to become mature in the white man's culture, it is essential that schools expose Indian children to experiences, situations and ideas that are basic to our cultural assumptions.

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[11] Ibid. p. 326.

[12] Ibid. p. 327.

[13] William Byler, "The Disaster of Indian Schools," in Education News, (New York: Vol. 2, No. 7, April 8, 1968), p. 14.

> A more rapid means by which to accomplish the same goal would be to marry off all the Indians to non-Indians, so that the children of the mixed marriages would actually live with aspects of non-Indian culture. As we will continue to have full-bloods with us for many generations, the school must serve as the culture spreading medium. [14]

This apparently benign concern implies the ultimate destruction of Indian ways and people. It raises many questions. Why shouldn't we plan to have full-bloods forever instead of for many generations? Why should the school be a "culture-spreading medium" in only one direction, from white to Indian? Why not let the school be a true culture-spreading medium, with a mutual sharing of cultural identities? As Byler points out, "the impact of what has been called 'acculturation by alienation' has been disastrous." [15]

The extent of that impact, according to Byler, can be measured by the statistics of Indian alcoholism, unemployment, divorce, child abandonment, suicides, assaults, delinquency and emotional disturbance. The Indian student confronting this basically destructive attitude in the school must "choose between contradictory sets of values and attitudes." [16]

> He is placed, in Dr. Saslow's words, in the ambivalent situation of having to make a choice between the middle-class values of the school system, and the traditional values of his family and tribal heritage; and whatever his choice, facing negative consequences and/or alienation from the discarded source.
>
> Many simply make no choice at all and make what amounts to a psychological retreat, thereby acquiring the characteristics so many teachers and principals complain marks so many Indian students: passivity, inaction, apathy, low achievement. [17]

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[14] Willard W. Beatty, Education for Cultural Change, (Chilocco, Oklahoma: Chilocco Indian Agricultural School, 1953), p. 238.

[15] Byler, op. cit. p. 14.

[16] Ibid. p. 15.

[17] Dr. Harry Saslow, in testimony before Kennedy Senate Subcommittee on Indian Education, cited by Byler, Ibid., p. 15.

The dilemma confronted by a native caught between two cultures may be faced in a variety of ways. Oliver LaFarge, a prominent student of Indian culture in America, writes:

> When primitive peoples are overwhelmed by a totally alien higher culture, they have three choices. One is nativism--to reject the higher culture altogether and to make a special effort to preserve all old ways in purity. In our modern age this seldom if ever works. The millions of men of the Machine Age press too remorselessly; also they offer too much that is useful and attractive...
>
> The second choice is complete acceptance of the higher culture, entirely abandoning the old one. This, also, seldom works. There are exceptions, but as a rule the native who has cut himself off from all of his own tradition is an incomplete and uneasy man. There is too much learned in infancy, the warmth of certain types of family relationships, the satisfaction of certain ways, a mode of thinking of one's self, a set of values, that nothing can satisfactorily replace. Given a proud tradition, a sense of the goodness of belonging to a certain race and having the history a certain tribe has, a profound desire to continue to be members of that tribe and keep it in being--which we find almost everywhere among our Indians--and you begin to understand how some tribes remain still Indian after two hundred years or more of contact with the white man, and after having been moved hundreds of miles from their original homes.
>
> The third choice, and the most hopeful one, is making a new adaptation, taking what is good of the higher culture, keeping what is good, and can, as a practical matter, survive the older. In great degree this is what most Indians are trying to do. They have a hard time of it, not only because the white men habitually push them around, but even more because the white men hold the curious conviction that no people can become progressive unless it becomes exactly like themselves. [18]

Robert L. Bennett, director of the Bureau of Indian Affairs in Washington, D. C., points out that regardless of the imperative toward change inherent in our times, resistance to change is nevertheless strong. The ties to the village and the old ways are difficult to break, but both the young and the old realize that they must be broken.

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[18] Oliver LaFarge, A Pictorial History of the American Indian (New York: Crown Publishers, Inc., 1956), p. 221.

> This gives young people and parents alike much concern about the future. One result is that failure expectance among youth is very high. Children get a limited outlook from their parents. [19]

Native children, like children the world over, expect and want their parents' advice. But in Alaska the native parent is frequently a spectator and not a participant in white culture. Consequently the advice is apt to be poor, and the judgments superficial. Positions of leadership in white society are reserved for whites. The native is reluctant to push himself or his culture upon the white man. Thus he often fails to make the valuable contribution that he might. Bennett challenged a native group in this way:

> You should not allow your culture and traditions to become an object of charity by others to keep alive. Rather you owe to society the responsibility of contributing the good things of your culture or way of life to the general society for the good of all. [20]

This general Alaskan cultural problem works hardships that are reflected in statistics. "Of the 5,368 native students who were of secondary school age in 1960, 1,832 or only 34.10 percent were actually enrolled in high school." [21]

Dropout rates as high as sixty per cent of total enrollment were found in Bureau of Indian Affairs schools in grades one through eight. "While transfers from Bureau of Indian Affairs schools might account for a fractional portion of the loss, the major cause is simply early dropout." [22] Surveys have disclosed that of the students who manage to stay in school through the high school years, half will not complete their freshman year of college and less than two per cent are likely to continue until they receive a Bachelor's Degree. [23] The University of Alaska study also showed that:

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[19] Anchorage Daily News, op. cit., p. 20.

[20] Ibid., p. 21.

[21] Ray, Ryan, Parker, op. cit., p. 41.

[22] Ibid., p. 42.

[23] Anchorage Daily News, op. cit., p. 24.

> Of 19,447 non-white adults twenty-five years of age and older residing in Alaska in 1960, 7,503 had received fewer than five years of formal schooling; 3,415 non-white adults had no formal schooling; and the median number of years of schooling completed by these Alaskan citizens is a disturbing six and six-tenths years. [24]

In the Bristol Bay area particularly, economics also may work against the educator. What education offers does not seem as remunerative as the mythological remuneration afforded by the red salmon runs. Young men of high-school age may occasionally catch enough fish to make their income higher than their teachers'. When a teacher labors for $8,000 for 9 months and his student may earn $10,000 or more in one summer month, education seems neither desirable nor necessary. In a private conversation one school superintendent put this fact into words: "You will never educate these kids until you dry up the bay!" But the reality of the fishery as an economic resource is that the average income earned through fishing is much less than the teachers' except for once every five years when the runs are large. A more apt description of the fisheries as an economic resource expressed by one resident is that "fishing is like playing Russian roulette with a revolver only one cylinder of which is empty." Economic factors inhibit normal school progress not only through their negative effect on motivation of students, but also because the fishing and hunting endeavors are considered (sometimes justifiably in this economy), as sufficient reason to miss school.

The evidence for the greater remunerative rewards of education is reflected in statistics compiled for an area study by the Alaska State Housing Authority. King Salmon, of three villages in the region that were compared, has the highest grade-level of completed education, and also the highest income. Heads of households in King Salmon averaged 12.7 years of education. Income averaged $11,150.00. In Naknek, 18 miles away, the head of a household averages 9.5 years of education and earns an average of $6,520.

In South Naknek, just across the river, the education completed by the average head of a household is 6.5 years. The average income is $3,210. The per capita income is $3,266; Naknek's average per capita is $1,388; but South Naknek with an educational average approximately one-third that of King Salmon shows an average per capita income of $683 or about one-fifth the amount earned in King Salmon. [25]

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[24] Ray, Ryan, Parker, op. cit. pp. 3-4.

[25] Bristol Bay Borough Comprehensive Development Plan, (Juneau, Alaska: Alaska State Housing Authority, 1966), pp. 51 and 88.

The above statistics reflect averages compiled from both natives and non-natives. Only Naknek and South Naknek report native heads of households, but in both villages native families reflect educational levels little more than one-half that of non-natives. Naknek shows 11.7 years of education for whites, but only 7.5 for natives, while South Naknek shows a level of 10.3 years for whites, and only 5.5 for native heads of households. [26] Yet prestige in the community has no connection with education. Prestige is awarded to fishing skill. The man who is respected is the "high-liner," the man who catches the most salmon during the summer run. Young people, however, need to be helped to understand that education has value in and of itself, and that over a period of years it is also more remunerative.

The immediate problem facing a teacher who is new to Bristol Bay, and is confronted with a class in which the students are mostly native, is communication. The teacher, because of his training and years on a college campus, is apt to have a blasé attitude toward culture. To talk knowingly about art, science, world events, is normal. But this is a world about which the student has only the most limited knowledge. Words may not trigger the same reaction in a student that they do in a teacher. Thus, when "Peter Pan" is mentioned, the teacher's mind begins to associate with James Barrie, a little boy who never grew up, the English theater, and whatever else may come to his mind from that point. But the student immediately begins to think of a cannery. "Peter Pan" is the name of an old cannery, well-known throughout the bay. Thus his mind moves in the direction of fish, boats, nets, and the sea, while the teacher is thinking of something on the other side of the earth and totally foreign to his student. The breakdown in communication in such situations is complete.

Since the teacher is the stranger in town and in the minority group in the village, much of the burden and effort required to develop understanding rightly falls on him. His training and background should make the task easier for him.

> Since teachers are in the position of authority and control and possess key professional training, it would seem reasonable to hope that school personnel would become familiar with community traditions in the hope of achieving better understanding of the people among whom they work. [27]

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[26] Ibid. p. 88.

[27] Ray, Ryan, Parker, op. cit., p. 323.

Many teachers don't accomplish this understanding simply because material is not available in a usable package. In addition, "new teachers are often too isolated or too busy with adjustments to a new location to be able to locate informative source materials." [28]

The unit that follows will attempt to provide such material for the Bristol Bay area, and it is hoped that it will serve as a model upon which other regions within Alaska may build resources.

It is believed that two major steps could be taken to deal with the problems described to this point:

1. Develop a social studies curriculum for the elementary grades that would be geared to teaching the native youngster about his own culture. This would include units on language, cultural characteristics, customs, history and folk-lore. It would require the writing of special textbooks and reading materials, drawing up a list of suggested activities for individual students and the class as a whole, listing resources available, and developing a course outline to be used as a study guide.

2. Develop a social studies unit that could be incorporated into an Alaskan history course, or, better, be taught as an elective semester course at the secondary level. This would help meet the needs of the older students in a remedial short-range approach.

The purpose of these programs would be to involve the native student in his own "nativity" in such a way that he would come to know and appreciate his own cultural heritage. This would make him better able to adapt wisely to other cultures. The instilling of pride in his heritage would serve to support the student psychologically and combat the expectancy of failure. The heritage of the Alaska native is one of highly successful adaptation to a difficult and hostile environment. The student needs to become aware of the prowess and adaptability of his people. It is hoped that this will help change the self-image held by many of the students of the Bristol Bay area. That it is important for persons to hold an estimable self-image is a fact attested to by educational psychologists.

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[28] Arnold Granville, "Objectives for a Teaching Resource Unit on Alaska," a paper presented to the Eighth Alaskan Science Conference, Anchorage, Alaska, 1957, from Science in Alaska 1957, pp. 154-155.

> From birth to death the defense of the phenomenal self is the most pressing, most crucial, if not the only task of existence. Moreover, since human beings are conscious of the future, their needs extend into the future as well, and they strive to preserve not only the self as it exists but to build it up and to strengthen it against the future of which they are aware. [29]

This may account for the fact that many students who are disinterested in normal academic subjects in Bristol Bay are intensely interested in discovering more about their own cultural backgrounds and heritage.

The lessons that follow were developed as part of a course in native history and culture to be taught in Bristol Bay Borough Schools.

It is not pretended that this program is the answer to the myriad problems, both recognized and as yet undiscovered, in educating our Alaskan native people. It is believed that such a program is one workable answer that could be implemented in the social studies program without a major revision of the entire educational system. Experience would indicate that the latter is necessary, but it would also indicate that teachers caught up in the urgency of the daily classroom situation want some concrete means which can be used practically, immediately, in a given school program to meet a particular problem.

Justification for such a program is reinforced by the findings of the studies undertaken by the University of Alaska research program, and by the experience of schools in Greenland where this approach has been in effect for many years. One conclusion reached by Charles K. Ray of the University of Alaska:

> ...the immediate instructional program must be planned to account for the enormous differences in the backgrounds, values, and orientation of the native students...understanding by the teachers of the problems faced by those "caught between two worlds" is essential...Specially prepared instructional materials designed for native students are needed. [30]

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[29] Donald Snygg and Arthur W. Combs, Individual Behavior (New York: Harper & Brothers Publishers, 1949), p. 58.

[30] Charles K. Ray, A Program of Education for Alaskan Natives, revised edition (College, Alaska: University of Alaska, 1959), p. 269.

It is believed that this lesson is a model for the kind of curriculum which will at least partially meet that need for Bristol Bay students, and overcome the criticism implied in the observation of the 1967 Presidential Task Force:

> ...that most Indian students are taught by non-Indian teachers, who work for non-Indian principals in schools where the books, curriculum and educational goals are "basically designed for life in non-Indian, middle-class society." [31]

Greenland's experiences in education of Eskimo people are instructive, and more research should be undertaken to determine ways in which their programs have succeeded or failed.

> For more than 200 years, the Danes followed a policy which fostered the continuation of traditional Eskimo culture in Greenland in all major respects....The language of instruction and of the textbooks was Eskimo. The content of the curriculum had local relevance.... [32]

Though there have been numerous additions and changes through the years, the program remains geared toward maintenance of the cultural values and self-esteem of the Eskimo participants. The results of this process have been evaluated by Brant and Hobart:

> We have been concerned in our study with the socio-psychological impact of Eskimo education. Among Greenlandic Eskimos, there appears to us to be a high degree of maintenance of feelings of group self-esteem and a positive valuation of most aspects of traditional culture. Danes and things Danish are not accepted wholesale, mechanically, slavishly; ways of doing, attitudes and motivational patterns are not, in a blanket manner, regarded as good by Eskimos because of their association with the Danish way of life. In every place visited, especially in the less acculturated districts, we found evidences of considerable independence of outlook and of overt resistance when Danish teachers or other officials were regarded as tactless or overbearing in their behavior. One interesting symbol of the emerging synthesis is the general insistence by many on the usage "Greenlander" rather than the disjunctive labels "Eskimo" and "Dane." [33]

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[31] Byler, op. cit., p. 15.

[32] C. W. Brant and C. W. Hobart, "Sociocultural Conditions and Consequences of Native Education in the Arctic: A Cross-National Comparison" (Unpublished, mimeographed report of the University of Alberta, 1966), p.1.

[33] Ibid., p. 3.

Conferences on "Cross-Cultural Education in the North" under the sponsorship of the Arctic Institute of North America, and under the direction of Professor Frank Darnell of the College of Behavioral Sciences and Education, University of Alaska, seem a promising enterprise. It is intended that representatives of the Soviet Union, all the Scandinavian countries, the United States and Canada, will all take part in discussions to examine the educational process as it applies to the native peoples of the North in their transition into present-day living. Such a conference may provide Project Necessities staff with important information for "tribal specific" curriculum development for Eskimo children.

LIGHTNING IN MY POCKET

II. Background Material: Prehistoric Man [33]

THE ORIGINS OF MANKIND

Before Man

Earth developed three or four billion years ago as a fiery ball enveloped in hot gases.

About a billion years ago the first living things emerged in the waters. These eventually became a variety of plants and animals.

Over a long period of time these adapted themselves to life on dry land.

For about 100,000,000 years, life on earth was dominated by giant reptiles.

However, land creatures, called mammals, bore their young alive and nursed them toward maturation.

The earth's climate changed. The dinosaurs could not survive. The mammals proved more adaptable.

The Ice Ages

Four times in the past million years the polar ice caps have extended themselves in a relentless advance.

We now live in the warm period following the Fourth Ice Age which ended about 25,000 years ago.

Man appeared during the First Ice Age.

The First Human Beings

A Dutch doctor named Dubois began excavations on Java about 70 years ago, and found pieces of bone now called Java Man.

Our knowledge of early man is very meager.

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[33] Extracted in outline form from Past to Present: A World History, (Macmillan Co., New York, 1963).

He was probably very hairy, slept in hollow trees or rock cavities, and spent his life searching for food.

His distinctive and advantageous characteristics were his upright posture which freed his hands; flexible vocal chords allowing more accurate communication; and a larger brain which allowed expanded thought processes.

THE OLD STONE AGE (Paleolithic)

The First Invention

Man's first invention was the fist hatchet or hammer. This increased man's strength.

The technology developed as sharper edges were made and a variety of stone tools emerged--scrapers, cutters, and gouges.

Old Stone Age, called the Paleolithic Age, began 650,000 years ago and lasted till 10,000 years ago.

Another great discovery of this age was the use of fire.

No one knows how long it was before man learned to make fire himself.

Neanderthal man is the archetype for this period. His remains were first discovered in the Neander Valley in Germany. He appeared about 100,000 years ago, before the Fourth Ice Age began.

He was thick-bodied, slouching, large-headed, shaggy, long-armed, and had heavy brows and a receding jaw.

Tools included spears, leather thongs, sharp stone projectile points; he also learned to co-operate with other men.

Successor to the Neanderthal was Cro-Magnon Man, first discovered in France.

Cro-Magnon lived in caves, hunted for food, showed great skill in development of tools and weapons. Used harpoons, atlatls (spear-throwers), art for decoration.

MAN'S ACHIEVEMENTS IN NEW STONE AGE (Neolithic)

Improved Tools and Weapons

Much improved lithic (stone) industries marked the Neolithic or New Stone Age.

Stone could be ground, not merely chipped. The stone axe was an improvement over the fist hatchet.

Farming began with neolithic age.

Man and the dog became friends and men began to domesticate other animals.

Herding and farming are revolutionary discoveries.

Permanent Homes and Villages

Men pooled their efforts to plant and harvest, and improve villages.

Crude furniture was developed. Inventions included the hoe, the sickle, weaving, pottery, trade. Barter system was used for trade.

Beginnings of Government

Village life, settled society, led to social structures. Leaders, systems of punishment for crime, simple village organizations were developed.

Early Religious Ideas and Practices

Divinity attributed to natural phenomena such as sun, moon, water, and thunder.

Death demanded ritual, burial customs.

Men traced evil and good to certain spirits, and used chants, rituals, ceremonies to influence the spirits.

Priesthood developed. Medicine man or shaman was very influential.

AT THE THRESHOLD OF WRITTEN HISTORY

Races of Mankind

Caucasians, Mongolians, Negroid types developed.

Geography and Cultural Development

Man is highly adaptable. The less extreme climates seemed to promote development of culture.

Nomadic cultures, farming cultures, developed in dry regions.

Discovery of Metals

Age of metals began as Neolithic era declined.

Copper, bronze, iron-working stages of development in metals.

Writing

Developed about 6,000 years ago.

The Calendar

Egyptians developed a simple and accurate solar calendar about 6,000 years ago.

LIGHTNING IN MY POCKET

III. Notes on the Development Process

Mr. Gary Holthaus from Anchorage, Alaska, is principally responsible for the development of this lesson and the study hall materials. The content of the lesson itself was modified as a result of criticism within the staff, and the instructional process was considerably changed as a result of a laboratory class with junior consultants as students and the use of a video-tape recorder for feedback purposes. The lesson attempts to display tribal specific concerns as an example of the kind of modification which can come from "local" influence (teacher, parents, community leaders).

A full copy of Mr. Holthaus' "Teaching Eskimo Culture to Eskimo Students" (a proposal to the Alaska State Department of Education) is available. It was from this document that Part I (Eskimo Culture) of this unit was developed.

A. TEACHER'S GUIDE

Central Concept

The central concept of this unit is the change that the portability of fire (literally, fire in my pocket) permitted early man in terms of mobility and adaptability. Along with the making of tools, the making of fire was the first significant step in the development of human technology--a step that is today represented by diverse forms ranging from a Zippo cigarette lighter to the tremendous fire-produced thrust of the Apollo 11 moon shot.

B. REQUISITES

1. Both experience and current literature indicate that one of the major needs of Indian youth is a healthy self-image. Disorientation, dysfunction, a sense of "lostness," are the aftermath of inter-cultural conflict. Many Indian young people operate in a limbo between two cultures.

2. There is a need for material in the social studies designed to be culturally relevant and understandable for particular Indian groups.

3. There is a need for activities that capture the interest of students and involve them as active participants in the educational process.

4. There is a need for material that offers the opportunity for integration of insight across the traditional subject areas.

C. GOALS FOR THIS UNIT

1. Enhancement of self-image. It is believed that by providing students with information about a heritage in which they can take pride, self-image can be improved.

2. Provision of material especially relevant to a particular cultural group, which can also serve as a model for use with any Indian group with only minor adaptations. In this instance the unit is designed to be taught to a class at Bristol Bay Borough High School, Naknek, Alaska. The people in this village are mostly Aleut, Aglemute Eskimo, and descendents of mixed native and non-native marriages.

3. To fulfill the following subsidiary educational tasks:

   a. Development of a concept of exploration as an important aspect of man's activity from his earliest beginnings.

   b. Enrichment of conceptual understandings of human prehistory by involving students in an activity which will move them from the conceptual into the affective domain.

   c. Involvement of the student as an active participant in the educational process.

   d. Provision of an activity which can be a springboard from which other interests may be pursued in independent study projects.

D. PRIOR EXPERIENCES

The teacher has developed the following background material about early man.

1) The available evidence about Pithecanthropus, Zinjanthropus, Neanderthal and Cro-Magnon man.

2) Distinctions between the technological accomplishments of Paleolithic and Neolithic cultures.

LIGHTNING IN MY POCKET

IV. Draft Lesson Plan

FOR THE TEACHER

Background: The study of history may be viewed from a variety of perspectives. Since Frederick Jackson Turner proposed his famous "frontier thesis" for the study of American history, the whole expansionist movement of the white man in North America has been seen as a mass movement of men in response to the availability of "free land." But other characteristics of a frontier had allure and were important. Sparseness of population, the lack of institutionalized forms of government, freedom to pursue individual goals, availability of natural resources, were all important aspects in the exploration of America by non-Indians. Though Turner's thesis has been challenged by scholars and, like any research hypothesis, has never been "proven," it is still a dominant force in the study of American history and is the approach used in most American history texts.

It is possible to project this approach to historical study upon a larger screen. Exploration of frontier areas with few inhabitants or none, and the availability of free land rich in natural resources, have lured men into new areas from the dawn of human life.

The creation of fire was an astonishing victory of man over nature. Paleolithic people were able to create fire from rocks and combustible material. This skill has been maintained in a variety of forms for centuries. It was an essential for survival of Eskimo and Indian people in North America. It is said that an Eskimo family, traveling in the winter, could stop a dog team, strike a fire, and have a pot of tea boiling in just a few minutes----in a forty-knot gale! Cherokee people used fire to control and maintain their most desirable ecological setting, an activity growing from a highly sophisticated attitude toward conservation. One way to help students (and the teacher) understand the magnitude of this skill, and to know first-hand what a problem fire--or the lack of it--may have presented, is to let the students try the skill themselves.

Perhaps the most poignant and vital need of many Indian young people is the enhancement of self-image. This lesson offers an opportunity to develop understanding of a heritage of successful adaptation to a hostile environment. This can be accomplished with a few simple materials--and considerable practice ahead of time.

Equipment: The equipment required for this activity consists of the following:

1. A piece of flint with sharp edges. Any rock that will spark is acceptable.

2. An ordinary pocket knife.

3. Dry grass, the inside bark of cedar trees, or any other combustible material for tinder. If dry grass or cedar is used, shredding or crushing it will help.

4. A piece of charred cloth. Simply burn an old rag until it is thoroughly charred. An old wash cloth is excellent.

5. A large dish pan, to catch the fire when it ignites.

6. For discussion purposes a cigarette lighter may help demonstrate some of the relationships between past and present technologies and the use of raw materials from prehistory.

Technique: The technique of building a fire with flint and steel is a simple one, and can be learned in a short time. Following is a step-by-step description of the process:

1. Put the charred cloth on the floor. The purpose of the cloth is to catch and hold the sparks from the flint. (Prehistoric man used moss.) An alternative method for the dexterous is to hold the cloth in the palm of the hand, under the rock.

2. Kneel above the cloth, hold the flint in the left hand with a sharp edge exposed.

3. Hold the pocket knife in the right hand with the blades folded into the handle.

4. Using mostly wrist action, strike the edge of the flint with the back of the blades in the closed knife. This will strike sparks downward into the charred cloth. (It will also scratch the knife, but will not damage its effectiveness.)

5. When a spark is in the cloth, pick the cloth off the floor. folding it so that the spark will not burn the hands, put the cloth into the palm of one hand and put the tinder down on the cloth on top of the spark. Dry grass should be crushed if it is to make acceptable tinder.

6. Put both hands together in front of the face, in the manner of a man lighting a cigarette while protecting the match from the wind. Blow gently from the bottom toward the cloth and up into the tinder. The cupped hands will act like a chimney. Several attempts may be necessary before ignition occurs.

7. When the tinder bursts into flame drop it into a fire-proof container. Some superintendents frown on teachers who burn down schools.

Classroom Procedures: The first day of school the teacher announces that he will award a pocket knife to the student who first brings fire not made by man to the classroom. He must support his contention that the fire is natural and not man-made.

Before class the teacher should practice enough to become proficient in the techniques involved in building a fire. Then he should train a student to actually present the demonstration to the class.

A student should be building a fire in the center of the room as the students come into the class. The purpose of the abrupt movement into this classroom procedure is to stimulate students to begin the questioning. Students will want to know what the fire-maker is doing. Many will be self-contained enough to merely watch, but some curiosity will be aroused, and someone will ask what is happening. "What are you doing?" "Why?" "How did you do that?" (This question will come even though students have just watched the whole process.) "Can I try?" This is a crucial question. If it does not come from the students, the teacher should casually pass the materials to someone in the class who will try it. Extra materials should be available so that several or all of the students may try. Boys especially cannot resist making an attempt.

The teacher should allow time for anyone who wishes to try. Many will not succeed without some direct assistance, which should be given when necessary. Some will succeed--a cause for mutual grins of satisfacti

At this point it would be helpful for the teacher to remove himself from the activity area for a time. Students should be free to indulge in the excitement, and frustration, of trying to strike a spark and fan it into a blaze. They will feel much freer and become more involved in the process if the teacher does not hang around and interfere. Some work for the teacher at a desk in the back of the room might be appropriate until everyone has a chance to participate.

After the students have worked at the activity for awhile, the teacher may drop casual comments into the conversation. For example, "Willie, your great-grandfather could do this in the middle of a snowstorm and have tea boiling in ten minutes." The purpose of the questions and comments at this point should be to develop a healthy image in regard to these people's skill. It is assumed that the discussion would pursue these lines:

What kind of people have this capability? (Obviously intelligent, adaptable, highly skilled.)

What does this skill tell us about Eskimos and Indians of a few thousand years ago? (They must have been highly intelligent to see the relationship between rock, spark, flame. They must have been open to new information, willing to accept and act on new knowledge.)

What does this skill say about us? (That we are part of a historical, cultural tradition.)

How does the capacity to adapt wisely to environment, and use raw materials available from the land, relate to the concept of exploration? (It helps man become more free and mobile.)

What are some of the ways we may need to adapt to environment when we are moving into new worlds--i.e., out of the village into boarding school or into Anchorage? (We may have to adapt our value system in pretty radical ways to the value system we find in the new environment.)

What raw materials would you select to take along as you move into a new environment? (Recording machine? Towels? Pen or pencil?)

How would you select the materials you will need? (You would try to anticipate what your needs will be and then prepare yourself to meet these needs.)

Is the future a new world? (Of course...totally unexplored territory.)

Alternative directions for the discussion might follow this pattern:

What would be the result of the discovery that fire could be made at man's will? (Increased range of mobility.)

How could man make a more successful adaptation to his environment when he could build a fire at any time? (He could not only move into areas where game was more plentiful, but could also utilize additional resources. New resources could be cooked, melted, softened, refined.)

Man has used fire in many utilitarian ways, but it also had other meanings. What did fire mean in your culture? How was it used besides for cooking? (Tempering wood, hardening pottery, light, warmth, and for non-utilitarian purposes---like shadow games at which the shaman was expert, or perhaps in religious ceremonies or in significant ways in many of the feasts or festivals.)

How do we use fire today? (Several kinds of propulsion or locomotion; the same way primitive man used it for warmth, cooking, etc.; for everything from cigarette lighters to rockets.)

Concept: Students may be asked about the concepts that have developed from this particular activity. Some suggestions follow:

From the paleolithic to the present, exploration has been one of the major games mankind has played. Mankind may be viewed as driven by a special kind of restlessness, yearning and movement. Men are still trying to expand their environment and extend their horizons.

The land is important in exploration--not simply because it must be traversed and presents certain obstacles or provides landmarks--but because it has often provided the raw materials necessary to sustain mankind's movement across the face of the earth. Today it provides a base for the exploration of the universe.

Our early ancestors made some unique and extremely intelligent responses to the demands made upon them by their environment. The ability to use fire was one of these. The step from using fire caused by lightning or spontaneous combustion to creating fire from implements which could be used at any time was a giant stride toward both freedom and mobility.

This is an accomplishment in which we can take great pride.

Fire is still one of the necessary, most vital, resources for locomotion or propulsion. As our ancestors depended on fire in their travels, we now depend on fire for the exploration of the universe.

Though early man may have used primitive devices, he showed great intelligence and skill in his adaptation to his environment.

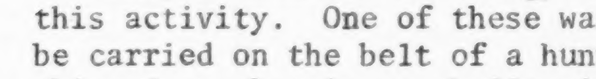
The forms of expression for this spirit of movement, this exploration, are many: art, technology, psychology, philosophy, science. All have their great explorers.

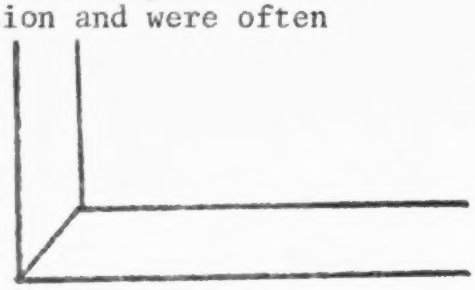
Incidental information Some teachers may wish to use the following ideas as part of their discussion:

Fire was important not only for warmth and cooking, but had other uses as well. In the pit houses (called bar-a-bar-ies in Southwestern Alaska and the Aleutians) made by Eskimos and Aleuts, it provided light and was used to fire pottery and to temper wooden tools and arrows.

In the Aleutians, Aleut hunters often wore a rain parka made from the lining of the intestines of sea mammals such as walrus or sea lion. The Aleuts were among the most expert of the hunters of sea mammals, and their technology had many refinements directed toward this activity. One of these was the small stone lamp which could be carried on the belt of a hunter. Made from a flat rock, it was chipped so that it was hollow in the center and would hold seal oil or candlefish which were extremely oil rich. When an Aleut hunter had been out for a long time and was extremely cold, he could beach his boat (called a bi-darky in that area) and start a fire in his oil lamp. He would then squat down with the lamp cradled between his knees and pull his rain parka out around him in the form of a teepee so that the fire was inside. In this manner he could warm himself thoroughly with a very small fire.

Northwest coast tribes had a highly developed wood technology. They used fire to burn out the excess wood in the hulls of their large canoes. They also used fire to steam wood so that it could be bent into the shape of a box. A kerf, or groove was cut into the board which was then steamed thoroughly. After steaming, the board could be bent to form the sides of a box. The one seam was bound with spruce root. Such boxes were used for storage or transportation and were often ornately carved or painted.


a board with kerf


a board steamed and
bent on the kerf

The Cherokees had a highly sophisticated concept of conservation which employed fire as a principal resource. A desired ecological setting was found. Rabbits and small game, might flourish in this region. When the undergrowth became too thick, however, hunting was impossible. In addition undesirable species came in to find cover. The small game population would then decline. So the Cherokees practiced systematic burning of undergrowth in certain areas to maintain cover adequate for the support of small game but inadequate for undesirable species.

Follow-up activities or projects The classroom discussion centering around this activity can obviously move in many directions. The teacher should be especially careful to make certain that the discussion remains appropriate to the goals. However, it is legitimate, after those goals have been achieved, to open the class to individual interests and independent study projects. Some suggestions for this follow:

1. Research Students may wish to conduct personal interviews with elders of the village to determine what meanings fire had for their particular culture. How was it used? How was it maintained or transported? Did it have any mythical importance? Was it prominent in the folklore or religion of the village people? All of these are questions which might be pursued.

2. Reading Students may wish to read more in the field of anthropology. Books such as Indians and Other Americans, Indians of North America, or others may be suggested. Works of fiction such as Lord of the Flies or To Build a Fire may be read. Perhaps a student would be willing to share a report of that reading with the rest of the class.

LIGHTNING IN MY POCKET

V. Draft Evaluation Instruments

1. Conceptual Skills Achievement

Following is an example of the kind of behavioral objective instrument a teacher might develop for the "Lightning in My Pocket" lesson.

It is meant to be used both before and after the lesson. In this way the teacher can determine what and how much the student has learned in relationship to what he knew before the lesson. The instrument can be used for "grading" purposes where necessary.

The development of the test instrument and the form in which it is presented are the teacher's responsibility. The choice of questions will be determined by:

1) The actual material covered in previous lessons.

2) The particular areas the teacher decides need to be covered during the lesson.

3) The conceptual skill level of the students.

Note that the sample questions are stated in terms of specific objectives: List five ways that the Eskimos and Aleuts used fire. Compare this with the less clear questions, "How did Eskimos and Aleuts use fire?" It is suggested that the teacher get a copy of Robert F. Mager's Preparing Instructional Objectives. This book is particularly helpful in developing testing instruments.

The pre-lesson use of the test must be clearly non-punitive, e.g., you would like to find out what the students don't know, so at the end of the lesson you will know how well you have taught and how well the students have learned. No grade will be given on this test.

One caution: The use of pre- and post-tests on conceptual skills can be detrimental to creative teaching if they lock the teacher into "having to cover a certain amount of ground" during a lesson, regardless of what happens in the instructional process. The test should be a guide used creatively. The teacher should determine after teaching a lesson which questions on the test were most adequately covered during the lesson before reaching conclusions about the effectiveness of the lesson or the strategy for the next day.

2. An Evaluation Instrument for a Lesson in Human Prehistory

From what specific material did Northwest tribes develop a technology?

Describe in writing the techniques used by the Cherokee Indians to manage the ecology of the land.

List three ways a fire can be started without a match.

List five ways the Eskimos and Aleuts used fire.

Describe the procedure used by the Northwest coast tribes to construct a box.

Name three specific technologies that demonstrate the intelligence and adaptability of Eskimo and Indian tribes.

Tell how Northwest tribes used the principle of tempering.

3. Attitude Change Instrument

The following is an example of a technique used to determine changes in attitude. Its validity is dependent upon the concept that a student's self-image is reflected in his attitude toward his cultural heritage. It is intended that this instrument be administered one day before teaching the unit, "Lightning In My Pocket." A comparison is then made between pre- and post-test samples to determine what influence the unit had upon the student's self-image.

4. An Evaluation of a Demonstration on Human Prehistory

Read instructions and evaluation questions carefully.

Circle only one answer for each statement.

Do not change answers once your initial choice is made.

* * * *

1. Eskimos and Indians were primitive, so they did not use environmental resources intelligently.

strongly disagree	moderately disagree	slightly disagree
slightly agree	moderately agree	strongly agree

2. Indians and Eskimos developed technologies and used resources wisely.

strongly disagree	moderately disagree	slightly disagree
slightly agree	moderately agree	strongly agree

3. Indians and Eskimos did not develop technologies to use resources, so they remained a primitive people.

strongly disagree	moderately disagree	slightly disagree
slightly agree	moderately agree	strongly agree

4. Indians and Eskimos were intelligent and adaptable, so they developed principles of survival that are used universally today.

strongly disagree	moderately disagree	slightly disagree
strongly agree	moderately agree	slightly agree

5. Indians and Eskimos have greatly contributed to the enrichment of the culture of man.

strongly disagree	moderately disagree	slightly disagree
strongly agree	moderately agree	slightly agree

6. Indians and Eskimos did not adapt to their environment. This is why they remained primitive.

strongly disagree moderately disagree slightly disagree

strongly agree moderately agree slightly agree

7. Because they have been primitive people, Indians and Eskimos are different from non-Indians.

strongly disagree moderately disagree slightly disagree

strongly agree moderately agree slightly agree

8. Indians and Eskimo people were not able to develop great civilizations because they were not adaptable to changes.

strongly disagree moderately disagree slightly disagree

strongly agree moderately agree slightly agree

9. One of the reasons great empires like the Incas and the Aztecs flourished is because of the high intelligence and skill of their people.

strongly disagree moderately disagree slightly disagree

strongly agree moderately agree slightly agree

10. The Incas and Aztecs were able to develop great civilizations solely because they were blessed with abundant natural resources.

strongly disagree moderately disagree slightly disagree

strongly agree moderately agree slightly agree

11. Eskimos and Indian people did not develop important civilizations because the land did not supply enough resources for social development.

strongly disagree moderately disagree slightly disagree

strongly agree moderately agree slightly agree

LAND USE AND DISTRIBUTION

An eleven-week unit for junior and early senior high school, grade levels 7 - 12.

I. UNIT OBJECTIVES

Primary Objectives

The primary objective of the unit is to teach about land use and distribution, using case material drawn from some Indian tribes in the Southwest. A continuing objective is to support and test student knowledge of the concepts of land, development, culture change, scarcity, plenty, power, law, institutions and rule. With the attainment of the objectives of the unit, the student will design a "contract" with the teacher which will spell out his individual goals.

Substantive Objectives

1. To be able to determine cause and consequences of economic, political and social behavior with respect to land use and distribution. Every social and physical action determines some reaction which can be analyzed. For every historical event, someone can forward a "logical" cause. Two historians may disagree on causes, but they will both make presentations which claim to be valid.

   Whenever one significant part of a complex system varies, the entire system is subject to change. If the change is dramatic and long-lasting, it is termed a crisis or turning point. If the change is less significant, it is termed news or data.

2. To use data accurately. Throughout the unit, graphs and statistics (numeric progressions, probability) will be used to form a solid base for generalizations. This will allow some students to perform relevant research tasks worked out in terms of tribal needs.

3. To make and use topographical maps. Map making requires the acquisition and utilization of concrete knowledge and skills. Included in the lessons are "mock-up" charts which

make use of elevation, altitude, hatch and inverse hatch marks. All of these will be used as part of class work preparatory to making similar topographical studies of the student's own environment.

4. To understand leadership roles and authority structures. Models of leadership and authority roles and structures will be presented for analysis. Decision-making will be examined from behavioral, developmental, and political vantage points.

Process Objectives

5. To increase analytical skills. Analytical skills will be exercised through use of both induction and deduction. Factors which contribute to the accommodation, stability, or disintegration of cultures (tribes) will be considered. Through maps and other visual analogies, students should come to see the utility of building and analyzing alternative models.

6. To learn to use a contract as a means for goal-setting and evaluation. The contractual relationship between teacher and student can serve to reinforce the process of goal-setting and evaluation of achievement initiated by the student. It can also enhance group activities when a student undertakes and understands his specific responsibilities to group efforts.

7. To increase oral participation. By making use of continual questioning throughout the unit, the teacher will encourage students to participate orally, even if the answers are not always "right." Mistakes must be seen as tools to foster further participation and as resources in familiarizing the teacher with the students' real needs.

8. To improve reading skills. The materials have been structured in such a way that they progress from easy to more difficult.

II. UNIT OUTLINE

I. Sub-unit prerequisite, Dialogue and Case Analysis
   1. For Such Other Indians
   2. The Case of Edwin

II. Anglo-Indian Interaction
   1. Lt. Ives' Description: An American's View of the Hopi

III. The Social Structure: Aspects of Village Life
   1. Oraibi, Shungopovi
   2. Your Village
   3. The Living Ladder
   4. Life in Hotevilla
   5. The Case of Richard Diamond
   6. The Kwakiutl Village

IV. The Environment
   1. Topography
   2. Hopi Land Use
   3. Comparative Land Use
   4. Extensions of Land Use: Animals and Territory

V. Social Organization
   1. Models of Leadership
   2. The Tribal Council
   3. The Laws

VI. Possible Factors for Stability and Change

Location of This Unit in the Entire Curriculum

By undertaking the study of a specific tribe, their history, and the factors which determine their decisions about land, the student can come to see the methods by which he may more fully comprehend and manipulate his own environment.

Land use and distribution is one of the most important issues for the American Indian. The question of distribution is particularly significant in the Southwest because of the disputes between the Navajo and the Hopi which are taking place at this time. In designing and selecting materials for Hopi students, documents and materials were brought from the Hopi reservation from which lessons and reading assignments have been developed.

The framework for this unit has been worked out according to the following rationale:

1. Students' knowledge of their own physical environment is a starting point.

2. This knowledge can be enlarged by analysis of factors which have affected land use and distribution in the past and will affect it in the future.

3. Primary historical sources provide the principal case material for developing necessary substantive understanding.

4. Substantive awareness will direct the students to further questions bearing on decisions about land use and distribution.

5. The Hopi experiences with their land can serve as a model for other tribes or groups with critical current problems with land.

From past and present sources, students will familiarize themselves with economic, political, geographical and historical factors regarding the land.

When there is pressure for land reform in any culture, there is an opportunity for in-depth analysis prior to major decisions. For example: soil in the arid climate of the Southwest may be suited chemically for growing beans. But beans require a great deal of water. Sufficient water is available from the snow which accumulates on the nearby San Francisco Mountains. Channelling the water downhill presents no major difficulty. Put in the pipes, install the valves, schedule the flow of water to each farmer and solve the problem. This is only possible, however, if the water source is in an area which can be tapped by dam and pipeline. In the case of the Hopi, the San Francisco Mountains are not only a potential source of water. They are also the home of the Kachinas. The Kachinas are enormously important to the traditions and values of the tribe. The home of the Kachinas must be protected.

This is a clear case of value conflict. The Hopi cannot have the water without disturbing the Kachinas. The issue has taken on new proportions and dimensions. Material in this unit deals directly with some methods of conflict understanding, analysis, and resolution that have been used by the Hopi in the past. An understanding of these methods is a prerequisite to resolving current and future conflict.

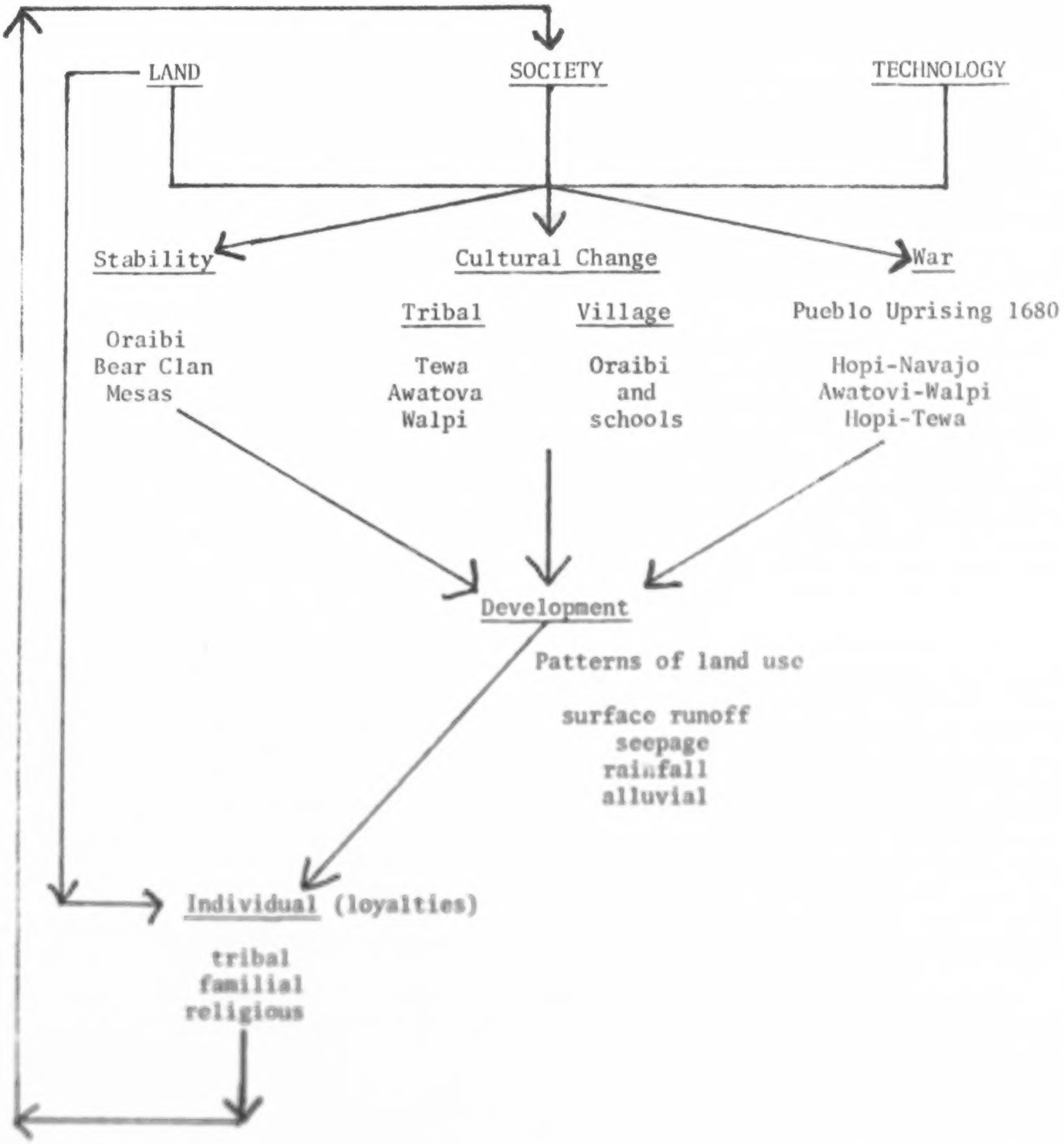
III. UNIT OVERVIEW

The schematic diagram which follows represents concepts students will cover in the unit. The model represents a cycle from which students may understand social, political, and economic change. The process diagrammed is an important one for students to comprehend, as it demonstrates the importance of individual decisions in shaping social patterns. Students can operate more effectively in a society when they know the patterns of social interaction and the effects of those patterns on social change.

All societies are characterized by the interaction between people, land, and technological systems. This interaction influences cultural change. When a cultural "direction" has been set which is binding on any society, new developments may take place which affect the economy (e.g., moving from agriculture to industry), and the social structure (moving from rural areas to cities). These new developments will then condition an individual's involvement with his community (tribe), family, religious group and nation. If the individual varies dramatically from the roles prescribed by his culture, he must either change the entire system to fit his ends (the return vector in the diagram shows this process), or he must separate from the system or adapt to another society already extant.

This process is conspicuously germane to a study of the American Indian, as most Indian conflicts are resolved by a process of separation and re-creation.

CONCEPTUAL OBJECTIVES SCHEMATIC


LAND
SOCIETY
TECHNOLOGY
Stability
Cultural Change
War
Oraibi
Bear Clan
Mesas
Tribal
Tewa
Awatova
Walpi
Village
Oraibi
and
schools
Pueblo Uprising 1680
Hopi-Navajo
Awatovi-Walpi
Hopi-Tewa
Development
Patterns of land use
surface runoff
seepage
rainfall
alluvial
Individual (loyalties)
tribal
familial
religious

IV. GUIDELINE QUESTIONS

The major questions spelled out and explained in Section IV are to function as a content skeleton. Generally, students will be able to answer these questions at the end of the unit, even if they are not directly asked during the lessons. The questions imply a system of analysis which can be reinforced through the sub-questions at the end of each assignment.

A. How do you value the land?

The major concern here is the economics of land use. What inputs determine why people will defend territory and why people select, if they select, their particular domain?

1. How long have you lived on this particular land? Value here implies personal and tribal stability or mobility. In the case of the Hopi, one is witnessing an early example of the presence of a permanent city-state with complete distribution of labor and resources and a highly sophisticated set of role definitions spanning 800 years of American history.

2. Why would the original inhabitants value this land? Assuming the original dwellers and designers of Oraibi had a choice of location, this question seeks the criteria by which they would have settled on the particular mesa they chose.

3. Do we have to look for some factors beyond physical reality to explain this choice of locale? The assumption often is that one must memorize the facts before one can get into the fun of determining what the facts really mean. It is the question of what the facts mean, however, which makes social studies useful to young people trying to find themselves and their heritage. In many areas of this inquiry the facts will be given, but whenever possible, we will ask the students to discover facts from tribal authorities, parents, or by going to historical sites.

B. What buildings and man-made objects in your neighborhood tell us about the people who lived here many ages ago?

Hopi students will know of Oraibi and the elaborate communal society which existed there as early as 1150.

1. Before we can make assumptions about materials being brought into the classroom, what should we do with them to create an accurate record of the past? A major part of this unit deals with rudimentary

archaeological methods and skills, particularly dating processes and environmental hypotheses. If two students bring in similar artifacts uncovered in different areas, it should be shown how they can be typed according to the depth at which they were uncovered. The amount of soil or sand which moves each year as a result of alluvial, aquatic, and wind activity can be considered as well.

One of the most interesting aspects of the Hopi reservation is the placement of villages with respect to solar motion and exposure. Students can study the physics of the solar system, the effects of water and wind erosion, and their effects on society in the past.

2. How have villages come to be located where they are? This operates as a vehicle to integrate the question of land value with the historical factors underlying decisions of village placement. This carries us into the question of how people know where they can live.

C. Who gets the land?

This is the overall question of legal tenure and political-economic decisions surrounding specific plots and parcels of land.

1. Who decided where you would live as an individual and as a tribe? The focus here is on the role of authority: the family, the communities, the political bodies which surround every individual. The Hopi have never been conquered by whites and yet they have lived under constraints and limitations dictated by the Department of the Interior. The question then follows:

2. How did a person, group, or institution come to be in a position to make decisions about the land? Here students will have to involve themselves in their own culture's institutions which placed specific legal-political limitations on Indians. This question is also important because it spells out the need for later study of sovereignty, regime, and jurisdiction. Most Indians and Indian tribes are already aware of the need for increasing the efficiency of their social and political organizations with respect to white institutions. Students are less likely to recognize that this need implies turning over individual determination to some other authority. Authority as a concept for analysis is seen to have special importance for Indian students.

On the other hand, most Indian students know an authority structure which includes a chief, a group of elders and a tribal council which may be democratically elected. This body they identify with but do not always respect. Indian students are often critical of elder tribal members for the "retarded" or conservative nature of the decisions the elders make. This can be seen as a form of generation gap. On the other hand, Indian students are under the jurisdiction of a federal government which they must respect because of its power and efficiency, but with which they do not identify in any positive sense. (One exception to this rule is military service, in which young men take pride and often really achieve for the first time in the process of their federal education.)

3. What are the laws of the land? D'Arcy McNickle refers to the federal fetish for making laws to solve problems; some tribes have as many as 5,000 laws created for their particular tribal lands. Yet disputes are rarely settled and often these laws go no further than the author's desk. They are seldom interpreted, hence rarely have any impact. In the case of the Hopi, there were no federal safeguards for their lands until 1933, when the first Indian Agent (or District Supervisor) was appointed for this area. Many land titles were squandered by tribal leaders. This leaves us the following questions:

4. Who ought to make decisions about land use and distribution? This question has a number of ramifications. When the record has been read, one discovers that when Indians were allowed to make decisions for themselves, many either gave the land away wholesale, or they leased it with stipulations that rendered the land useless for future generations. (This is particularly true of timber lands belonging to tribes in the Pacific Northwest.) Yet Indians are rightfully indignant about the number of decisions being made about them and their land without their full participation and consent. Evidence on both sides of the ledger is extant and clear, but the issue is not resolved. It is the students in the classrooms now who will eventually be involved in determination of this issue.

D. Why do people use land differently?

To clarify the major concepts developed in this unit, there will be a cross-cultural examination of land utilization. Students can come to realize the horns of their dilemma more clearly when they get perspective on how other cultures have resolved conflicts, and when they come to see the criteria which affected their decisions.

The questions for this unit function as a guideline in structuring the disciplines and material with which students will come in contact. The first group of questions deals with matters of ethics, economics and psychology. The second group of questions is concerned with history, anthropology and archaeology. The third group involves sociology, political science, and law. The last provides an opportunity for a comparative recapitulation of all that has gone before. An attempt has been made to spread the material out evenly over these disciplines, thus giving students a fairer perspective on the method and role of the social sciences--although economics, history, politics and geography receive the heaviest emphasis.

V. INSTRUCTIONAL STRATEGY: SKILLS OBJECTIVES AND METHOD PREREQUISITES

Hopi Land Use and Distribution

To the uninitiated, the land disputes between the Hopi and the Navajo are incomprehensible. An Anglo background and value system leads one to think of each Indian tribe as having a definable territory with boundaries recorded in some surveyable framework. One thinks of the land tenures and titles extant for each piece of real property throughout the country and assumes the same clear titles must exist for all groups and individuals. Whenever land sale takes place between individuals, a title is reviewed and all attachments, betterments and boundaries are pointed out to the individual buying the property. Conflicts can be settled because of the clarity of the language and the extent of the documents.

By contrast, the major act which governs Hopi land use and distribution, passed in the Senate on December 16, 1882, and clarified by the Supreme Court in 1958 during a Hopi-Navajo land litigation (Public Law 85-547-72 Stat. 403), holds in its entirety:

> "Be it enacted by the Senate of the United States of America in Congress assembled, that lands described in the Executive Order dated December 16, 1882, are hereby declared to be held by the United States in trust for Hopi Indians *and such other Indians*,* if any, as heretofore have been settled thereon by the Secretary of the Interior pursuant to each Executive Order. The Navajo Indian tribe and the Hopi Indian tribe, acting through the chairmen of their respective tribal councils for and on behalf of said tribes, including all villages and clans thereof, and on behalf of any Navajo or Hopi Indians claiming an interest in the areas set aside by Executive order dated December 16, 1882, and the Attorney General on behalf of the United States, are hereby authorized to commence or defend in the United States District Court for the District of Arizona an action against each other and any other tribe of Indians claiming any interest in or to the areas described in such Executive order for the purpose of determining the rights and interests of said parties

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* Italics ours

> in and to said lands and quieting title thereto in the tribes or Indians establishing such claims pursuant to such Executive order as may be just and fair in law and equity. The action shall be heard and determined by a district court of three judges in accordance with the provisions of title 28, United States Code, section 2284, and any party may appeal directly to the Supreme Court from the final determination by such three judge district court.
>
> "Sec. 2. Lands, if any, in which the Navajo Indian Tribe or individual Navajo Indians are determined by the court to have exclusive interest shall thereafter be a part of the Navajo Indian Reservation. Lands, if any, in which the Hopi Indian Tribe, including any Hopi village or clan thereof, or individual Hopi Indians are determined by the court to have exclusive interest shall thereafter be a reservation for the Hopi Indian Tribe. The Navajo and Hopi Tribes, respectively are authorized to sell, buy, or exchange any lands within their reservations, with the approval of the Secretary of the Interior, and any such lands acquired by either tribe through purchase or exchange shall become a part of the reservation of such tribe.
>
> "Sec. 3. Nothing in this Act shall be deemed to be a congressional determination of the merits of the conflicting tribal or individual Indian claims to the lands that are subject to adjudication pursuant to this Act, or to affect the liability of the United States, if any, under litigation now pending before the Indian Claims Commission."

One can easily surmise from the reading of this document that the language offers numerous vagaries. How is the land to be held "in trust"? Can the decisions about land use be made by the Hopi without contacting the trust agent? "Such other Indians" offers no clear definition of who really owns the land. It is as if a private property agreement stated that you own the home in which you live with such other people as may have settled there in some past time.

Further complications in the Hopi-Navajo land disputes are created by the fact that the Hopi were one of the last tribes to receive a reservation (in 1882).* Although they had an Indian Agency official representing them in some disputes as early as 1869, these agents were located seventy-five miles away at Fort Defiance and rarely visited the Hopi to see what encroachments were taking place. At the same time, Navajo Indians were gaining valuable parcels of land to the north and south of the reservation, Mormon settlements were being established near Moencopi, and the Mormon officials brought pressure to bear upon the government to leave the Hopi alone. In fact, in 1875, when an Agency was being considered for the Hopi, there was fear on the part of the federal government that the Mormons would arm the Hopi Indians and incite them to riot against government officials.

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* Thompson, Laura. Culture in Crisis, Harper Brothers, New York, 1950.

Without an Agent who was sensitive to land, with problems from internal religious schism, and with no knowledge of land tenure and title, the Hopi agreed to the Act of 1882. The Hopi reservation was laid out as a rectangle with no consideration being given to topography, climate, soil use, religious customs, demography or tribal interaction. Much of the land given to the Hopi was already occupied by the Navajo when the law was signed. Moencopi was not included in the reservation at all, and the land around Moencopi, which the Hopi used for cotton and wheat, was left as some kind of neverland between the Hopi and the Navajo. Presumably, this area was to be a buffer.

This brief history gives some indication of the consequences to the Hopi of a lack of sophistication and awareness concerning land use and distribution. Throughout this unit students will be confronted with these kinds of issues and with the consequences of their decisions. Whatever the situation in social studies curriculum, it is usually difficult for the teacher or student to determine the rightness or wrongness of a position.* What can be developed, however, is skill in analyzing the ramifications of specific issues of controversy.

Before getting into the actual documents of the Hopi and Navajo, then, we will be dealing with the method of dialogue analysis.

Dialogue Analysis

Many of the lessons in this unit make use of classroom dialogue or the Socratic teaching method. Students engaged in dialogue need to become aware of the subtleties and dynamics of discussion if they are to come away from the material with maximum gain.

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* Although there is no discussion at this time of the rightness or wrongness of a position being taken by student or teacher, it is not considered a moot issue by the authors. Questions of individual right and worth are always held uppermost as educational concerns without specifically spelling them out as objectives for each unit.

In many instances, the way a person says something is as important as what is being said. Becoming attuned to the empathetic responses of students and evaluating these responses is a necessary prerequisite to using these materials to their fullest.

To help in understanding language usage in dialogue, it might be useful at this time to dissect conversational language and from its parts see if we can come away with ideas which will be useful in the classroom. What follows is not only germane to the classroom, but applies to conversations in any setting.

The Uses of Dialogue

Almost all conversation can be seen as falling into these categories: persuasion; mandation; unloading; and problem-solving.

A. Persuasion. Most conversations are involved to some degree in the process of persuasion, but there are specific instances of persuasion which are clear-cut and definable. Persuasion is the act of trying to make people think what you want them to think and do what you want them to do. Examples range from formal debates, where people are concerned with winning moral or political points, to the wrangling and bickering of families and peer groups. Methods of persuasion vary from individual to individual and between subculture groups.

B. Mandation. A second form of conversation is used to give orders. When the authority giving a command is seen to be legitimate, one obeys the command and internalizes the obvious question, "Why?" When the authority carries less weight, the question presents itself and usually leads to dialogue. Command is involved in dialogue whenever an authority figure makes a point.

C. Unloading. A third reason people make conversation is to unload. This is conversation which is designed simply to make people feel better, to relieve the burden of emotional freight. Some conversations are entirely unloading. A daughter calling her mother whom she hasn't seen for two months is probably calling to make herself and her mother feel better. In dialogue, the method of unloading may indicate the degree of participation on the part of the speaker. The compulsive participant is liable to feel uncomfortable if he doesn't say something, anything, and so he uses any opportunity to unload himself. Unloading is also used by the person who is so involved in material that he has to joke or laugh simply to cover the feeling he has for the subject. Unloading as an aspect of dialogue is all too often overlooked and is often discouraged by the teacher. It is a necessary part of conversation; it need not be encouraged, but it should be allowed to play its natural role in dialogue, which is one of making conversation comfortable and relatively honest.

D. Problem-solving. A fourth reason that people make use of dialogue is to solve problems, the assumption being that two heads are better than one. Perplexing problems in school often have been relieved by this method, as in the use of group activities as an instructional method in problem-solving situations.

Most discussions and classroom dialogues go through phases where all of these categories are utilized. The class may begin with a command and end up in a persuasion game. Eric Berne, in Games People Play, devotes a chapter to the party game of: "I've Got You Now, You Son of a Bitch." This game greatly resembles most classroom activities, wherein students have set up either the teacher or a class member as someone who has to be put down or brought under scrutiny. It is a painful process, but one which is an enormously successul classroom strategy. The teacher, by making himself assailable and open to criticism, may invite student criticism of the entire system, but in the process students and teacher build up a lasting, honest relationship characterized by a healthy competitiveness wherein students try to correct their peers and authorities. For non-Indian students this is a game activity which goes on both at home and in school, and which often explains why these students see themselves as agents of change who are acceptable authorities.

Different types of discussion satisfy different personal needs. The purpose of this unit is to involve students in all aspects of conversation so that they can come to solve problems and clarify issues with greater sophistication, to get kids to think about things they may have taken for granted and which ought not be taken for granted.

Two-level thinking on the part of teacher and student requires a great deal of mutual patience and assistance. Two-level thinking or "double think" is the process of analyzing what we say in the context of the means by which we say it. To initiate an understanding of this process, it would be helpful to break language into the types of claims people make in the process of dialogue.

Dialogue Analysis : Claims

People in the process of conversation make use of factual, legal, experiential, analogical and value claims. These are claims people make in order to persuade others or help solve problems.

A. Factual Claims. Factual claims are positions people support with observations from reality. There is no attempt to discern what ought to happen; there is simply the observation of what is or was. The facts a person uses may come from a book, an acceptable authority, or from mutual experience. The "facts" are only acceptable when the authority or the experience is mutually acceptable.

B. Legal Claims. Legal claims are used when people argue for what they think ought to be. People may make use of actual laws in making legal claims, or they may claim a kind of moral imperative: "It is so right that it ought to be a law." It is important to note that laws regulating behavior spell out the authors' views on how the authors think people ought to behave. All of us are secret legislators to some degree. When we say, "There ought to be a law against..." we are making a legal claim about how we think others ought to govern themselves. In dialogue this aspect often comes out as "I know I'm right, it's in the Constitution. I have a right to do it..." or "Maybe there was no law against Hitler killing all of those people, but there ought to have been..." (Note here that legal and value claims overlap. This is usually the case.)

C. Experiential Claims. Experiential claims are based on the speaker's own experiences. Experience is usually seen by the speaker as the ultimate truth, but it is rarely seen this way by the listener. Only when others have similar experience is the experiential claim acceptable as evidence. It is interesting to note that many instructors of Indian students have complained because the experiences they relate have no relevance to students, which can eventually bring about a devastating loss of credibility in the teacher and the system. Experiential claims are a useful tool, but are often clouded by one's own frame of reference and as such ought to be carefully evaluated before being made.

D. Value Claims. Value claims or value judgments are statements people make with regard to the "goodness" or "badness" of a given position. These are statements of opinion but are not, therefore, to be totally disregarded. Opinions are all too often glossed over for lack of supporting evidence. Value judgments frequently have a great deal to support them.

An American living in the 20th Century is heir to a tremendously sophisticated system of values. Clues to the appearance of value or feeling positions lie in the language of the participant. Terms such as "law and order," "killing," "massacre," "breed," "red power," and "squaw," conjure up a negative or positive feeling on the part of the listener. These terms in turn lead conversation into a channel of mutual value unloading. These terms and concomitant values represent an important aspect of dialogue and controversy, and should be analyzed with the students. This analysis need not take place immediately; in some cases it is advisable to let analysis follow a "pregnant pause," or else to make a transition to another subject, knowing full well that the value-laden statement will be examined later.

This brief description of idiom and conversation usage will be important to the exercises which lead us into the subject of Hopi land use and distribution. For Such Other Indians and The Case of Edwin have been designed expressly to enhance understanding and analysis of the uses and techniques of dialogue. This unit is intended to fill a need for Indian students to participate orally and to make their needs known in effective ways. Students can, from analysis of their own conversation, learn to analyze more clearly the logic, perception, and motives of their verbal contact with the world.

ASPECTS OF VILLAGE LIFE

A four to five-week unit.

Notes

As suggested in Weekly Report #6, what follows is the sketch for the revised sub-unit which is being developed for wider use than the Hopi-specific material in the original draft. That material is being set up as an appendix with a narrative indicating how tribal-specific material can be built into this broadened sub-unit.

Other sub-units being contemplated to follow this one are: Border Towns, Cities, and Developing a Community (which would provide students an opportunity to engage in planning a community, drawing on the experience with the three major forms of human organization in contemporary life).

You will note that the narrative is written in the past tense. This is true of the other classroom narratives in the other units (Communication Skills, People-Places-Things). We have done this for two reasons: the style is most conducive to involvement of the reader in picturing the teaching-learning event (the imperative style normally used is quite offensive without being provocative of imaginative response). Also, we want the narrative to reflect teacher experience in field-testing, and particularly student experience. If we can solve the problem well, the Classroom Narrative could be used with both students and teachers at once, at least in the secondary years.

The following pages contain a draft-narrative outline of this sub-unit. The outline suggests both a presentational format for the sub-unit as well as an introduction to the content, methods and objectives of the materials.

All of the materials need refining and this will be done--hopefully with the inclusion of any comments the reader would care to make.

Matters of chronological ordering, time limitations and extents, and more complete narrative instruction are of the most concern as we prepare this material for field testing. Content matters and materials research are less pressing, as they are available in time. They do not appear now simply because we wish to present this material to you immediately so that you have some idea of our progress on this unit even before it is completed.

LAND USE AND DISTRIBUTION : ASPECTS OF VILLAGE LIFE

The material in this sub-unit of Land Use and Distribution concerns itself chiefly with how villages are organized, how influence patterns determine individual behavior and how influence patterns can be manipulated. Making decisions on village life requires skills and knowledge directly related to village social structure and organization. The skills and objectives of this sub-unit include:

1. Map-making and interpretation.
2. Newspaper editing, preparation and interpretation.
3. Manipulation and analysis of fact and opinion.
4. Student determination of influence patterns and social structure and organization.

The behavioral objectives of this sub-unit include:

1. Making a newspaper.
2. Planning a village.
3. Making a village model.
4. Making maps.
5. Drawing influence and interaction charts.

The intrinsic move from what is to what can be an individual's environment and community is the move from our material to teaching. This material functions as a setting and as a prod. It is in the use of the material and classroom activities that the real creation and imagination take place.

Activity One

Materials: map of Indian lands
paper for students to draw maps on
pencils

At the beginning of class, the students pinpointed the approximate location of their villages (or where they live) on the map of Indian lands (a copy of this map was provided for each student).

Next, the students were asked to enlarge (blow-up) that dot by drawing a detailed map of their own village. They were asked to include everything that they felt was important to life in their village: water supplies, houses, who lives in those houses (both by name and by title), landscape, trees, roads, fields, mountains, and so on. While the students were drawing, the teacher walked around asking questions of various students about their maps--i.e., How do you get from the store to your house? Thus the student considered the function of roads or pathways.

After the maps were completed, the teacher discovered that several of the students were from the same village and thus had attempted to depict like landscapes. These maps were compared in an attempt to demonstrate accurate methods of map-making. Use of scale and legend for maps was explained through these comparisons.

Students then either displayed their individual maps on the classroom walls or kept them in front of their eyes while several students discussed before the class the maps they had drawn. Since the intent of this exercise was to encourage the students to verbalize village relationships that they had previously simply existed within, certain questions were raised.

What is the name of your village?
What is the meaning of that name and how did it come to be called by that name?
How many people live in your village in the winter?
How many in the summer?
How many people who live in your village are related to you?
How is leadership determined in your village?
Who are the respected people in your village? Why?
How many people live in each house?
Who owns the store(s)? Why?
How do people in your village dress?
What foods do the people in your village eat?
Where does the food come from?
Where does your village get water?
What do the parents in your village do? Fathers? Mothers?
What do the pre-school age children do all day?
Is this different from what you did at their age?
What kinds of social activities occur in your village?
What kinds of religious activities? Indian? Non-Indian?
What is the weather like in your village?
How does weather affect what is done in your village?
Are there fields in which you grow crops? What kinds?
What animals live in and around your village?
What events occur annually in your village?
How much land is there for each person?

While students were describing their own village structures, comments were elicited from the entire class. Comparisons and differences in village habitat and life style were demonstrated and reasons for these similarities and differences were discussed.

Looking back on the questions raised both by students and by the teacher, the class attempted to establish a system of priorities within them. In this way, students began the process of discrimination whereby the most influential elements of village life began to be discerned.

Activity Two

Materials: Story, Life in Hotevilla: one copy per student
red and green colored pencils

The story of life in Hotevilla, written by a young Hopi boy, was read and comparisons were made between the life style depicted and the life styles which the students had discerned in their own village communities. Another story for comparison concerning Navajo rural life is in the process of composition.

Each student wrote a paragraph on one of the topics listed below, either agreeing or disagreeing with the topic statement:

1. Work is a rewarding task.
2. Being a teenager is boring and dull. Everyone pries into your business and you can't seem to be yourself.
3. My family and my friends are my wealth.

The paragraphs were scanned and the students underlined statements which they considered to be facts in red and the statements they considered as opinions in green.

The views were then compared with other members of the class in a class debate. All of the students who chose to defend No. 1 sat in one area and those who opposed No. 1 sat in another area--likewise with No. 2 and No. 3. The best arguments for each view were discussed among the groups and the debate started. As material unfolded and statements were made, if a student felt that another group had better arguments or felt he was now otherwise convinced, he moved to another group. This activity demonstrated to the students what kinds of information they found persuasive. Some of the student felt free to stay with their arguments throughout, as no other argument won them over. At the natural close of the debate, the following form was completed by each student:

1. Which statement did you choose? Pro _____ Con _____
2. How many members were there in your group at the beginning of the debate?
3. What was the strongest argument your group created?
4. What did you regard as the strongest point made by the opposing team?
5. Did you change teams? Why or why not?
6. What did you consider the main reason people moved from one position to another?
7. How many members remained in the team you originally chose?
8. What do you think were the lessons to be learned from this activity in terms of personal communication and persuasion?

Activity Three

Materials: reproductions of various parts of a village newspaper

At the beginning of the class each student was given one part of a newspaper--e.g., a letter to the editor
- a want ad
- an announcement of a dance
- an announcement of a marriage
- an article or two on a topical subject affecting the village
- an ad for a grocery store with prices
- an article affecting all Indians

Each student was told to read and think about the article he received, having already been informed that it was a clipping from a village newspaper. The newspaper was then "put together"--each student spoke aloud about the article or clipping that he had received and attempted to demonstrate what that clipping or article told him about the people and the village which the newspaper represented.

Other student comments were solicited on the various articles. Comparisons were made with notices they had experienced in various newspapers they had read, and the class discussed the kinds of things one can learn about a society and its life style from reading a newspaper.

The students were then asked to write an article similar to the one they had received, as if they were composing an article for a newspaper put out by the class. E.g., if they had received a want ad for cows, they followed the style and wrote one for a record player one member of the class needed. These articles were actually typed up on stencils and run off as a class newspaper. The newspaper was then discussed and it was pointed out how accurate a description of the class could be gleaned from such a newspaper. The amount of information learned about the village from the village newspaper was thus put in perspective.

MAPPING GAMES

I. Village Components Game

Materials: blank topographical maps
cards with various components of village
(These cards can be pre-prepared or the students can make them up from the items they have drawn on their maps.)

The students were told that they owned the area represented on the blank map. Each student in turn then drew a card: 20 pre-school age children; a natural pond; roads; one house; water line; church; food; store; cattle; fields; well; telephone poles; a lake; a non-tribal member; a dance; four dogs; electricity; a Vista volunteer; a garbage dump; corn fields; a mission school; lots of sunshine; trees; a river; storekeeper; 30 houses; 25 horses; 50 more people; a traveling salesman. When a student drew a card, he was instructed to tell how the addition of the element noted on the card would affect the land.

Church: brought outside people to the land
gave a religious note to the land
brought in a missionary
caused new social rules to be made

Telephone poles: brought outside communication
meant the land was no longer isolated
gave work to some people on the land
marred the landscape with ugly wires

Each student gave as many pro and con effects of the element on the land as possible. In most cases other results were added by other class members.

This exercise enabled the class members to demonstrate in the abstract the effects of various elements that make up the configuration of a village. He then could go back and see how the element he chose affected life in his own village.

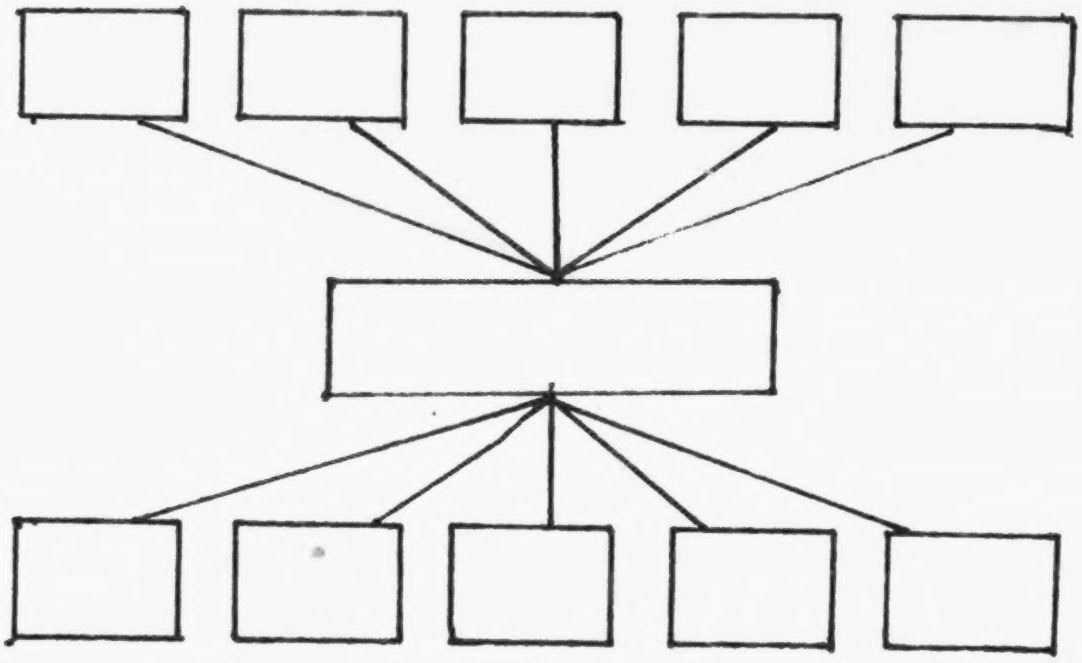
II. Patterns of Personal Influence Game

Given the exercise sheet below, students noted first the people whose behavior they felt they influenced and secondly the people whom they felt influenced them.

EXERCISE SHEET

On this sheet you will find a number of empty boxes. Do the following with them:

1. In the large box at center, write your own name.
2. In the boxes at the top name those people who affect the things you do, and also write their title or relationship to you. Example--Miss Calhoun, teacher, or Tom, cousin.
3. In the boxes at the bottom name the people who are affected by the things you do. Again, write in the title or relationship, too.



After the students responded to the previous exercise sheet, they were divided into groups of 6-7 and attempted to determine if there was any common pattern to the responses in terms of the kinds of people they are influenced by or influence, and in terms of the number of people they influence vs. the number that influence them.

In order to meet this objective, the students filled out a group exercise (below) and reported their findings to the class before the end of the classroom period.

SAMPLE GROUP SHEET

Group Number ____________

Member Names ____________________________, Chairman

____

____

____

1. From the responses of your group, try to determine up to five kinds of people most commonly named as people who influence your actions or behavior.
2. From the responses of your group, try to determine up to five kinds of people most commonly named as people influenced by your group.
3. In general, did your group find they influenced more people than influenced them?
4. Write at least one reason why you answered question #3 the way you did.

The students were given a series of ten cards on which the names of the following groups appear (U.S. Government; My Elders; My Friends; My Family; My Teachers; My Religion; My Sex; Other people my age; The Tribe; My Tribal Council; My Race), and they determined which of the groups they felt had the most influence on them, which had the least influence, etc. From a tally of the class's response, the students attempted to explain the pattern of the answers.

III. The Map-What-You-Will Game

The students chose one element of village life and influence--e.g., economics, natural resources, political power--and then charted it out following the framework of the Personal Influence Game. Again, they placed themselves in the center of the chart, and placed above and below the elements within their chosen category that influenced and were influenced by them.

The students then met in groups according to their category of choice and discussed among themselves the charts they had made together with their reasons for defining relationships as they had. A representative from each group was then chosen to present the combined results of the group decisions to the rest of the class. Any member of the class could then question any member of the group with regard to this presentation. Changes were made as were felt necessary by the individual groups and the class as a whole.

These charts were then cross-compared with the chart of the personal influence game and an attempt was made to see if the people who influenced them fell into economic, political, or the other categories. In this way the students discovered not only who influenced them and whom they influenced, but also how these influences related to different socio-economic and political roles in life.

THE CASE STUDY OF A VILLAGE UNFAMILIAR TO THE STUDENTS

This section of the sub-unit is in the process of being written by a staff member. The plan is to study an Eskimo village through the map of it, its newspaper, and a story of it: media already used in the study of village life and thus readily usable by the class members. This study of an unknown village with similarities to other villages should demonstrate how well the students have learned what was taught in the previous parts of this sub-unit.

HAVE YOU REALLY LEARNED IT?

Note: This section is also quite rough

The class is divided into four (4) groups. Each has the task of creating its own "real" community, in a village format. Each group's first task is to establish what questions should be considered by the "Founding Fathers." For example:

Where would you choose to live?
What kind of weather would you want?
Who would live there and who would have control over who lived there?
How would you handle behavior problems?

A list of appropriate questions compiled by each group is listed on the board and copied by each class member at the end of the period. The following day discussion could really begin in groups and the questions established the day before could begin to be answered.

The completion of these proposals may take some days. But when they are finished the plans of all four groups should be discussed. After all four are explained and discussed, the class can vote on the one they most would like to live in, which can then be built in model form.

Any suggestions about where this sub-unit should lead will be appreciated. Perhaps it should lead to another sub-unit on Village Planning, Urban Planning, etc.

LIFE IN HOTEVILLA

The following story was written by a Hopi boy and tells us about his experiences in the village. As you read this story compare his experiences with your own.

It had been a long, hard, tiring day out in the fields gathering the harvest of corn we had planted early in the spring. In myself, I was glad that it was over with for the year, but something else inside didn't want it to end. I was well aware that school was just around the corner and thoughts of what it would be like ran in and out of my mind. At the same time, I was worried about getting things that I would be needing for school. There were clothes to get, even though they weren't that essential, and pens, pencils, paper and the usual things you would be needing in school. My friends probably were thinking about the same things too, and I was very curious about what plans they had in mind. I guess I wanted to know because I wanted to have the same things they had, too, but in some way I wanted to be different and have something that they didn't have. From previous conversations with older kids who went there, I could imagine some of the things I would run up against, some of which I found to be true and others false. But school was still a few days off, so I gave it no further thought and prepared to head for home.

The ride back home was quiet, as usual. After a hard day of work I guess I was too tired to talk, but that wasn't the only reason for not talking. Dad and I usually didn't talk much to each other except when it was necessary. Sometimes I would want to tell him about personal things, but then they weren't that important, at least for him to be bothered with. Mostly Mom was the one I talked to, but with her there were also certain limits. Anyway, I longed to get home to that hot dinner that was waiting for me. I also wanted to get back and tell my Mom and my sisters about the events of the day. After cleaning up for supper we'd sit down and eat our dinner. This was always an enjoyable time because here was the time when we had fun, joking and also we found out very important news, too. Like I'd come home and hear a lot of talk about other people of the village. Some of it was good and some bad. Sometimes the talk was about me, too--good or bad I will not say. Sometimes I get so mad because some people just twist things so much that they aren't at all like what happened originally. Personally, I wish people wouldn't gossip so much, because a lot of problems do come from such talk. Anyway this was a good time to be around the house.

Usually afterwards, I either stayed home and listened to the radio or record player, or I'd walk the street of the village with a couple of buddies. This was the usual thing to do at nights, except when we went to a movie on Thursday nights or to a dance every once in awhile. Usually it was the nightly walks of the village. The village wasn't too big, so it didn't take long to walk around before you saw all of it, and who was there. So home to bed we'd go. I mean if you already know the place fairly well, there's no use in seeing it all over again.

Other days, there were a lot of different things to do: hunting, hiking, exploring, making Kachinas, and sometimes just plain nothing. But usually there were always things you could do to take up the time.

Anyway, one day in September school started. The bus came to pick us up to take us to Hopi High in Oraibi, Arizona, which is the only near-by school that takes 7th and 8th grade kids. For the first time since summer I was spic-n-span, because appearance was an important thing around the school. Boy, was I scared that first day. I mean all those people. So I stuck mostly with my friends. It was the usual thing getting acquainted and preparing for school, and by golly, I actually got to know a couple of new things. The teachers were kind at first, but that changed when we got into the school year. After the first part of the day, we had lunch which was usually good and then we had a break, then back to school again. At the end of the day, I had most of my books and a locker to put them in. My schedule was pretty good: history, geography, English, reading, science, shop, math, and sometimes art, which I thought was a good course. Shop was my favorite class.

Then the bell rang at 4:00 p.m. and we were bussed home again to tell of our experiences that day. My sisters weren't as scared because they still were at the same school they attended the year before.

Every day the bus would come and we'd go to school to learn about new things, and then we'd go home again, with homework to do most of the time. Sometimes I'd chop wood or do odd jobs around the house, but they weren't too hard to do. Sometimes there'd be games to play like basketball, stick-ball, or shooting arrows at a wheel, that always made the day a little brighter. Then dusk would come and we'd sit around the porch to watch the beautiful sunset, and then night. Each night I have to take time to light the lamp again. That's my nightly chore.

Next morning I get up and get ready for school. It's the usual thing, learning from books, doing research. Occasionally something different comes along which makes the day a little brighter. During the fall there was basketball, football, and soccer to play so school wasn't all that bad. At home we would be quite busy in preparation for the winter months ahead--gathering wood, getting coal, harvesting crops, making repairs of all sorts.

Besides school there were ceremonies that took place according to the seasons of the year. I participated in some of these activities. This, to me, was always the best time of the year. The night dances were particularly good--I learned a lot and had fun too. I usually went with my Uncle to the Kiva because he was the one to whom I went for advice or to ask for something I needed. Most of the time he had it. My uncles, grandfathers and other men were always good to listen to because most of the time they had important things to talk about, usually ceremonial things. Now that I am older, I wish I had listened harder.

Besides the night dances there were Wawuchim, Soyal, and Powamu, Kachina dances which took place in the winter. In the summer comes Home Dance, the Flute Ceremony, the Snake Ceremony and the Antelope Ceremony. In the fall comes Lakon, Marawa and Owaglt which completes the annual cycle of important ceremonies. I never did know all the things about each ceremony, but most of it was secret anyway.

School was the usual thing most everyday. One day graduation came and it was pretty good, with a lot of happiness and a lot of fond memories. I was glad school was over, but sometimes I wish I could relive those days in the eighth grade.

THE LIVING LADDER

[The Living Ladder was written to show what it might be like to grow up living near a large city. As you are reading the material and discussing it in class, try to make predictions about what will happen to Richard in the future. The predictions you make are opinions and may be be changed, but it is important to bear in mind that your opinion is as important as anyone else's in the classroom.]

A drive among the ivy-covered homes of South Hagerston, New York, offers us a glimpse into the life of the suburban homeowner which cannot be received from any textbook. The streets are all clean and marked by signs with colonial lettering. Street lights hang from wrought iron poles which are decorated by pots of hanging geraniums. At the end of each street, there is an island in the center of the road; in the center of the island, there is a statue. In the more expensive sections, there is usually a fountain. Not far from the manicured lawns of the homeowners is the local shopping center. This center has been recently built and all the buildings are decorated in early American. Imitation of the past must make the people feel more comfortable, because most of the homes in the area are of colonial design even though few houses are more than ten years old.

The Chamber of Commerce of South Hagerston, New York, describes the community as the nicest suburb of New York City. There is a large community center with a swimming pool, tennis courts, a nine-hole golf course, and skating rinks. The public schools are among the best in the state. Most of the high school graduates go on to college. There are shops and stores in every part of town, so there are major conveniences for women with large houses who have little time to go shopping. There is a literary club, many, many bridge clubs, bowling leagues, boy scout troops on every block, and a ski club.

Richard Diamond is an eighth grade student who has lived in this community all his life. His father, Saul Diamond, is president of Apex Shoe Manufacturing Company. Saul worked his way up from the bottom of the heap, and takes pride in describing his childhood in Brooklyn, New York. He is fond of saying that the little rich children, the children who went to school, were not worth anything. He worked hard. He had to quit school young. He had to make his own decisions. He isn't going to let little Richard have to make the same mistakes and sacrifices.

Although Richard has lived in South Hagerston all his life, he has only lived in his home on Peaceable Lane for three years. The Diamonds moved from another section of town. Because the family business was doing so well, the Diamonds decided that they could afford a better standard of living. In the new section, Richard didn't know any of the kids because they all went to private schools. The Diamonds decided that Richard would be happier if he also went to private school. Richard started to a private boarding school in the sixth grade. At first, he didn't like the idea of leaving home and friends, but by the time he was in the seventh grade he got used to boarding school and even learned to like it and look forward to it. Summers were spent at camp in New Hampshire, so Richard found that he had less and less contact with his family and less and less contact with his community. The new house had a separate bedroom for Richard, a new bathroom for his own use, and his own study; but he only stayed in his own bedroom, and used his own bathroom and study two or three months out of the year between summer camp and school, and during vacations.

Richard buys his clothes at the same exclusive store that his father does. On Saturdays when he is home, he goes with his father to the factory where his father takes pride in putting his hand on Richard's shoulder and telling all the employees that some day Richard will carry on the family tradition in directing Apex Manufacturing Company. Now that Richard is in the eighth grade, he plays golf with his father on weekends when he is home. Only on rare occasions does Richard have time to see friends and acquaintances in South Hagerston. Most of the people he knows now are either from prep-school or from summer camp.

Richard is a good student in school. He is a member of the junior varsity football team, manager of the track team, and scholastic aide to younger students. His teachers describe him as serious and responsible. He doesn't seem to have too many friends but when social events come around, he is never alone and he always seems to have people to talk to.

Richard doesn't know too much about his family. His older sister, Martha, is in college now and rarely comes home. As a young child, he remembers that he used to visit his relatives and his grandparents on Sundays in Brooklyn; but since he has been going to prep-school and summer camp, he only sees his grandparents once or twice a year. Most of Richard's aunts and uncles live within twenty miles of South Hagerston but they only visit once a year during the high holidays. Richard doesn't mind this, really. He has never cared for most of his cousins. For some reason whenever the family gets together, arguments seem to break out, and it is not a very happy time.

Richard is like a lot of boys growing up in the suburbs of America's big cities. He knows he has to do well in school so that he can go to college. He knows that in order to get a good-paying job and live the way he is used to, he will have to go to college. He doesn't think too much about his family and friends. He knows that many of his friends move when their fathers' businesses require them to move; so it is not a very good idea to make close friendships because friends may not be around very long. Richard has learned to get along pretty much by himself. He spends a great deal of time alone studying, reading, and working on model airplanes. He likes it when he can see friends, but his life rotates mainly around himself.

Questions which may be helpful in carrying on a discussion include the following.

1. What kind of community does Richard live in?
2. How would you compare this community to Hotevilla?
3. What kind of people live in this community? How much money do they make? What kinds of jobs do the men have? What do the women do to entertain themselves?
4. How is this community different from or similar to your own?
5. How are people in Richard's community different from the people who live in your community? Would it be a difficult task for Richard to draw a family tree?
6. Where does Richard go to school?
7. Why are Richard's parents willing to pay so much money to send their son away to get an education?
8. What do you think Richard will be when he grows up?

What kinds of evidence do you find in the story to support your position?

The story of Richard Diamond is fictional but represents many of the conditions which have surrounded students from middle-class communities who go away to college and think about what their life really means. This case study shows one of the effects of feeling alone and not having any clear idea of where one is going.

Intelligent decisions on the way you want to live as an adult and the kind of work you wish to do can be made only after you have looked at a number of facts and ideas which go with the decision you make about where you are to live. This material has attempted to help you weigh evidence and analyze village and urban social structure.

THE CASE OF RICHARD DIAMOND

Some people, assured of a secure place in American society, reject its values to search for something else.

"Whole Life. That will be my gift to the world," said Richard Diamond aloud as he lifted a tin cup of tea in the air. "To Whole Life and the new day."

It was midnight. As usual, Richard Diamond was greeting the day while soaking himself in a tub so small that his knees almost touched his bearded chin. It was also his time to think.

At the age of 23, Richard Diamond was what most people--whom he referred to as "moo-cows"--call a beatnik, hippy, bohemian, or just plain bum. He lived alone in a cramped "pad" in New York City's East Village, a seedy, low-rent district of old tenements and dreary streets, the home of artists, writers, and various "thinkers" as well as apple-cheeked students "making the scene" for a few months.

Richard Diamond was an artist. His hair was ratty and fell to his shoulders. His beard looked like a toilet brush. His clothes were always sloppy. Sometimes he wore sandals and sometimes he went barefoot. He had no car, no bank account, and he didn't read newspapers.

Richard's early life, however, had been quite another story. His mother was a teacher and his father a successful businessman running his own shoe manufacturing firm. They had a large, white colonial home in a wooded suburb of New York City. Mr. Diamond was active in the Chamber of Commerce and other civic organizations. Mrs. Diamond was a prime mover in the Parent-Teacher Association, and was always entertaining some ladies' group or other. The Diamonds were one of the "good" families in the community.

At an early age Richard displayed a quickness of mind as well as a sturdy stubborn streak. Everybody took these as earmarks of a born leader. The studious type, Richard displayed brilliance in music and mathematics. He graduated from high school as valedictorian. In his senior year he had gone through more than a dozen scholarship offers before deciding on Cornell University.

At the urging of his father, Richard studied economics at the university. Almost as a matter of course, he regularly ranked near the top of the Dean's List. Hardly a conversation went by that the Diamonds did not mention this fact. It was their way of saying, "Our boy is going to make it big."

But after the midyear break of his junior year, a change came over Richard. He began to stay alone in his room. He didn't turn in class assignments. Then he stopped going to class altogether. Finally he notified the university that he would not return after spring vacation.

* * * *

"WHOLE LIFE? Whole Life? You want to create what?" his father had roared. "You quit school to do what?" Richard did not expect his father to understand. After all, as much as Richard loved him, his father was himself a moo-cow, always striving for more money, more prestige, more this, more that...and all for what?

Yet Richard did his best to explain to his father that he was going away to create a new art medium, whereby man could see and appreciate his Whole Life. By combining music, painting, and movies, he hoped to arrive at an artistic answer to what man is and what he should be. For, Richard had explained, just as art imitates nature, so does nature--that is, human nature--respond to art.

Richard's father slumped in a chair, yanked his tie loose, and fumbled for a cigarette. Mrs. Diamond started crying and ran into the kitchen, her face buried in her apron. Richard went upstairs and packed. He left home early next morning.

Three years passed. Richard had plunged into his work with feverish intensity. His tiny room was littered with tapes and recordings of cricket chirps, the small talk of bartenders, the gurgle of water from his bathtub, and an unbelievable range of noises from his own voice. The walls were covered with all kinds of paintings, splashed with all kinds of colors. Already Richard had produced a movie featuring his sounds and paintings on a two-sided screen. The fact that the film was banned as being "in poor taste" led him to believe that he was onto something really great.

Richard felt that he was on the verge of a great new artistic experience. It was now only a matter of time before his artistic concept of Whole Life would be perfected. Meanwhile he would continue to support himself by washing dishes in a local diner. That was an ideal job. It didn't intrude upon his mind and he could eat all he wanted.

Sure, he was poor, and his poverty was frequently uncomfortable. In the summer his pad was stifling; in the winter it was freezing. But Richard considered this a small price to pay for all the time in the world; a small price for the solitude needed to think and create; a small price for the job of living with a vision.

Richard didn't consider himself a dropout from society. With his brilliant mind, he knew he could be outstanding in any career he chose. No, he was a holdout, a holdout for something better than a life based on things that for him had no meaning. He would strive for Whole Life.

* * * *

Meanwhile, Mr. and Mrs. Diamond avoided contact with the community as much as possible. They were sure everyone was talking about their son. In desperation they finally moved to California. Mr. Diamond told everybody that the doctor had recommended a milder climate.

At first, the Diamonds toyed with the idea of telling their new neighbors that they had no children. But they couldn't go quite that far. Instead, they told people that they had a son back East, a graduate of Cornell, who was doing well as a "commercial artist." They talked about him as little as possible. And whenever the neighbors asked questions about him, they quickly changed the subject. The Diamonds wrote Richard that they hoped he wouldn't make any unexpected visits, because it might be embarrassing for all concerned. They expressed confidence that he would understand. He did.

The case of Richard Diamond has been cut up into pieces like a puzzle. Read all of the pieces and put them into a logical order. When you are satisfied that the material makes sense the way you have put it together, answer the following questions.

1. What factors in the childhood of Richard Diamond may have contributed to what eventually happened to him?
2. What did Richard's father think Richard would do for a living? What is Richard doing for a living?
3. What does the new community mean to Richard? Why do you suppose so many children from wealthy homes move into communities which offer an environment of poverty?

From the following list, choose a book you think you would like to read. After each selection there is a description of the difficulty of the material and the kind of activity you and fellow classmates may do to make the material as interesting as possible. Choose a book and an activity for yourself or group and propose an independent study project to be completed in the time you and your teacher agree upon.

1. The Crucible, Arthur Miller. Very Difficult. This is a play which shows many of the aspects of American villages in New England in the 1600's. You and your group should read the play through and choose a section or act you would like to perform for fellow classmates. The play may be edited and changed by your group in any way you feel will make it more exciting. The production of the play will be left up to the imagination of the group. Some hints which may be helpful: using the overhead projector for a spotlight; using maps and current-events stands as stage wings; using cardboard book crates for flats; using the tape recorder for background sound effects.

2. A Kwakiutl Village School, Harry Wolcott. Difficult. Read the selections from the books which have been written by students. These selections are always indented and single spaced. Compare the selections of students living in villages in the Pacific Northwest with your own community. Write a series of classroom lessons you would use if you were a teacher from this area who was trying to teach other students about your home and friends.

3. Manchild In The Promised Land, Claude Brown. Difficult. This book describes one person's view of New York City. It traces his development from childhood to adulthood and shows many of the reasons he became the adult he did. Compare the experiences of Claude Brown with those of Richard Diamond, the boy from Hotevilla, and your own. Which things which appear similar? Which things appear different? Are there any experiences in our growing up which seem to make a lasting impact on our development into adulthood that you have discovered in making these comparisons?

Select two of the following four books and make a report that compares your experiences, the experiences of the book characters, the experiences of Richard Diamond, and those of the boy from Hotevilla.

1. Swamp Chief, Zachary Ball. Average

2. Dream of the Blue Heron, Victor Barnou. Average

3. When the Legends Die, Hal Borland. Average

4. Indian Hill, Clyde Robert Bulla. Average

PROPOSED UNIT ON ALCOHOLISM

Introduction

The following outline for a unit on alcoholism was written in response to specific requests from Alaskan Eskimos and Sioux, as a result of a youth problem of some consequence perceived in those communities. The original outline research was based on the Alcoholics Anonymous "Bible" (simply entitled Alcoholics Anonymous), on numerous AA youth pamphlets, on classroom publications of various national and state public agencies, and on consultation with the Acting Program Director of the Allston, Massachusetts AA Young People's Group. Outline revisions were based on the comments and suggestions of Indian staff members of Project NECESSITIES. Only the revised outline is presented here.

ALCOHOLISM UNIT PRECIS

Theory and Philosophy

American mainstream culture has a well-known "drunken Indian" stereotype; it is essential that the unit reflect no such assumption, which will be interpreted as condescending at best. In the absence of clear-cut statistics on alcoholism in the Indian population, racial deterministic theories have been advanced which are often a corollary to the bio-hereditary deterministic theories of alcoholism in general.

All research to date points to social causes for alcoholism and other forms of addiction. Since alcoholism is apparently an individual escape from unpleasant reality anxieties, a valid hypothesis is that higher incidence might be expected among oppressed minorities. The planned unit reflects this hypothesis.

While there is no actual cure for alcoholism, the most successful experience in white population rehabilitation programs has been achieved in social group therapy sessions. The AA rehabilitation route has had less success in Indian populations, having proven particularly unsuccessful with Alaskan Eskimos. In the latter case, AA group sessions may have undesirable connotations of Eskimo self-criticism and confession group sessions to explore causes of supernatural events, including shamanism. In close, relatively non-verbal Indian communities the AA group therapy dynamics may be unworkable due to their essentially verbal nature and actually threatening to the individual amongst his neighbors. AA has worked well in urban areas where groups can be comprised of people of many different backgrounds, occupations, life styles, and no previous personal connections. Perhaps the AA group method would work for Indians if mixed groups could be composed from different tribes and different communities.

It would seem that the unit can give greatest service to high-schoolers by treating alcoholism with no negatively value-laden content, but rather with a factual approach to the definition and recognition of the alcoholic syndrome, a brief examination of probable social causes, a thorough analysis of alcoholism's effects on individual life style and career, a presentation of available routes for rehabilitation (undesirable as they may be), and pointers toward a possible new rehabilitation route for Indians which remains to be developed.

The unit must treat its students as adults who can be assumed to participate in social drinking. It must be constructed in such a way that it could be taught equally well in any American public school classroom, in order not to constitute a racist slur, yet it must truthfully present the special difficulties of rehabilitation of Indian alcoholics. It cannot take a total abstention line, but it must point out the dangers of excessive drinking and explode the aura of manliness and social compatability with which drinking is surrounded in both the Indian and the dominant society.

The advisability remains to be determined of demonstrating alcohol to be an indirect form of exploitation by a large industry and by the advertising media. This approach might be considered especially effective with a minority audience, or, for this very reason, be viewed as subtle bigotry.

There appears to be no pedagogically negative aspect to a concentration on alcoholism's effects, which are almost universally perceived as undesirable, rather than on "demon rum" itself.

Teaching Objectives

This high-school social studies unit focuses on the social problem of alcoholism, and uses little bio-chemical or medical data. The emphasis is on the individual and social consequences of excessive drinking. Paramount as an objective is that students realize the effects of alcoholism on life style and career, hopefully using this rationale to avoid the alcoholism cycle. The unit is thus unusual in its object of preventing a behavior rather than inducing one.

On completion of the unit, the student should:

a. know the hypothesized social-condition causes of alcoholism in certain groups, including Indians, but not only Indians.

b. consider the life style of an Indian alcoholic in the villages and on the 4th Avenue "Native Strip" in Anchorage, Alaska, or on the reservations of Sioux country and nearby towns.

c. know alcoholism to be an essentially anti-social phenomenon totally different from "social drinking."

d. be able to recognize in himself and others the signs of a serious drinking problem.

e. be able, not to avoid drinking, but to realize the value of moderation and control.

f. know that alcoholic rehabilitation is possible, although there is no cure.

g. know how to find public and private agencies for rehabilitation should he, a friend, or a relative require drastic treatment.

h. know why traditional methods have failed with Indian alcoholics and how they might be adapted for greater Indian effectiveness.

Sequence, Duration and Emphasis

The unit seems best suited for inclusion in a social studies curriculum somewhere in grade levels eight to twelve, ages 14-18. Younger students may have had little direct, personal experience with hard drinking, and therefore consider the unit individually irrelevant, or have little understanding of the effects of alcoholism on the critical life style and career which the unit stresses, except as it has been experienced in the home. Part of the rationale for treating the subject in the higher grades is to emphasize the individual's post-school future, not his family past.

The length of time devoted to the unit will in every case be somewhat flexible for expansion or compression indicated by student interest level. At this age the attention span should be able to be maintained for a three-week unit's duration, yet a longer basic period might put the topic out of perspective in the overall schema of a social studies course. It is suggested that materials for a three-week module be provided, to be used at the teacher's discretion.

While the sequence in which this unit occurs in the year's course is not vital, the logical progression of topics is important and probably should follow the outline below:

Alcoholism Unit Topic Outline
(in sequence of presentation)

I. What is alcoholism, as opposed to drinking?

A. General volume/time
1. Degree of drinking, not type of alcohol--spree drinking
2. Being a slave to alcohol

B. Solo escape from reality (anti-social), installment suicide

C. Historical social meaning of drinking

D. Alcoholism diagnosis check-list

II. What are probable causes?

A. Rejection of bio-hereditary-racist notions

B. Linking of individual escape to bad social conditions
1. Poverty-unemployment
2. Discrimination
3. Home life
4. Lack of control over own future

III. What are alcoholism's effects?

A. Individual's life style
1. Individual freedom vs. dependence, making bad situation worse
2. Peer group acceptance/rejection
3. Family home life
4. Resorting to "lower" environment and companions

B. Individual's career
1. Getting and maintaining employment
a. Job attendance
b. Job productivity
2. Career advancement
a. Supervisory relationships
b. Job level as it relates to life style
c. Social drinking requirements of job and/or family role
d. Job pressures and the causation cycle

C. Social consequences
1. Individual's usefulness to group/society
a. Nonproductivity, no contribution
b. Broken family possibilities
2. Group cohesion
3. Group image maintenance

IV. Alcoholic rehabilitation

A. No known cure for alcoholics
1. Total abstention vs. total submission
2. Rehabilitation is control, not cure

B. Social help for a social ill
1. Group therapy usefulness (AA as adapted for Indians)
a. Other group members understand
b. Members support one another if not personally threatening to each other
c. Possible inclusion of shaman in all groups
2. Possible agencies
a. Standard welfare/social worker attitudes
b. Hospitalization, pros and cons, in extreme cases

C. What is a rehabilitated alcoholic?

1. Knowing own pressure limits
a. Job type, not income level
b. Family life
2. Day-to-day nondrinking
a. Realistic expectations
b. Phoney future self-promises
3. Case histories
a. Manly Indian ex-Marine
b. Tribal Council member
c. Housewife

Media and Methods of Presentation

In general, it is desirable to have a mix of media in a unit, trying to find the most suitable medium for a topic within the constraints of cost feasibility and what is already available. The following listing is annotated by media, with commentary on sources.

Media - Content

I. What is alcoholism?

Topics A, B:	text with diagrams (e.g., drink equivalents chart, time line histographs of drinking)
Topic C:	film, if one can be found, might be good towards beginning of unit as opener, and show mood well
Topic D:	wall chart for class discussion desirable, one page take-home handouts absolutely necessary. (To be based on Johns Hopkins 20 Questions for Self Diagnosis--heavily edited and rewritten)

II. What are probable causes?

Topic A:	text
Topic B:	text pamphlets (digested and rewritten from resources literature),classroom debate and discussion

III. What are alcoholism's effects?

Topic A:	text case studies (from Allston, Massachusetts, AA Young People's Group consultants and/or Indians, if available), DRINK, DRANK, DRUNK Game
Topic B:	Text case studies, DRINK, DRANK, DRUNK Game
Topic C:	classroom role play

IV. Alcoholic rehabilitation

Topic A:	text
Topic B:	text
Topic C:	autobiographical case histories of rehabilitated Indian alcoholics (from Northwest Regional Lab.)

DRINK, DRANK, DRUNK GAME

The main objective is to show the downstream effects of alcoholism on individual career and life style. Grade level is 8 - 12, playing time approximately 40 minutes. It is a board game for circa six players, with a track of an individual's career from junior high school to middle age. Critical events, times of crisis, etc., are points on the board (see list below) at which player must decide whether or not to throw a "drink die" (standard die), taking a chance of getting a "high" (4 - 6) and advancing slightly or getting a "drunk" (1 - 3) and losing ground. If he decides not to take a "drink," he simply advances one square.

After a player has gotten a certain determined number of "drunks," he must *always* throw the "drink die" and take the consequences.

Gameboard Decision Points

driver's test

first big date

all-star football game

high-school prom

part-time job

high-school graduation

get drafted

barracks party

discharge from service

fellows invite you out on spree

first child born

first day on the job

salary review

win rodeo contest

get engaged

promotion review

get married

lose job

allotment check does not arrive

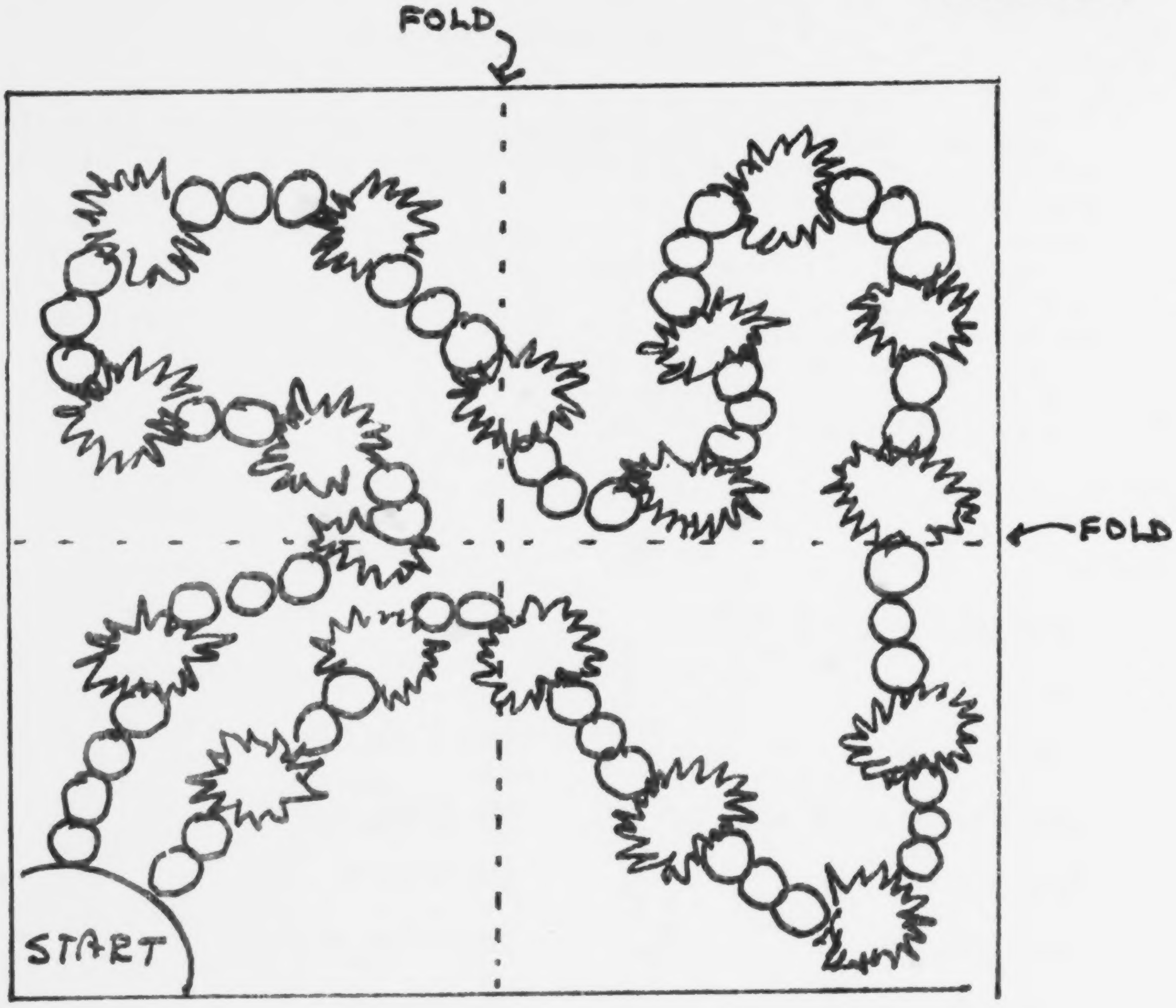
job interview

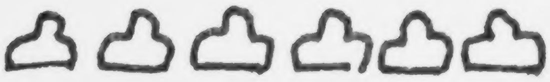
elected to Tribal Council

etc.

DRINK, DRANK, DRUNK Game

CONCEPT SKETCH


FOLD
FOLD
START

 – 6 PLAYER TOKENS

– "DRINK DIE" (6-SIDED STANDARD)

– PN TEACHER'S MANUAL

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SECTION B:

APPENDIX 2)

Suggested Questionnaire for Data Collection

The attached questionnaire is submitted to elicit additional, qualitative feedback required for establishment of a relevant questionnaire which will be disseminated through the liaison network to gather specific information concerning the mental and social development of Eskimo and Indian children. The results will be compared with that of children in the dominant society in an effort to identify the similarities and differences in various stages of child development. Such differences would receive relevant consideration in curriculum design.

MENTAL AND SOCIAL DEVELOPMENT

One way the information for this questionnaire may be obtained is by observing children of various ages in play, social, and work activities. A description of the activities and behaviors should be itemized and put in a sequential form.

1. At what age do children begin to recognize and tell the similarities and differences between:

    a) size, shape, color?
    b) Texture--hard, soft, rough, smooth?
    c) Weight--heavy, light?
    d) Time--yesterday, today, tommorrow?

2. At what age do children begin to demonstrate rote memory?

3. At what age do children begin to imitate:

    a) parents?
    b) other persons they like who are in their immediate environment?
    c) exciting and interesting peers or adults?

4. a) At what age do children begin to demonstrate imagination when playing by themselves and in a group?

    b) At what age do children invent stories and maintain the interest of other children?

    c) At what age do children preconceive and execute plans?

5. At what age do children:

    a) begin to recognize cause and effect factors?
    b) begin to generalize situations?
    c) begin to solve problems?

6. a) At what age do children display self criticism?

    b) At what age do children display an independent capacity for judgment?

    c) At what age does a child begin to divorce himself from previous dependents on parental judgment?

7. At what age do children develop a sense of self regarding the effects of:

    a) praise and blame
    b) aspiration to success
    c) failure and success

8. a) At what age does children's behavior become influenced by other children outside of the home?

    b) At what age do children begin to question the social values of the home?

    c) At what age do children become aware of self?

9. At what age does a child develop social skills such as ease, poise, and measurable self-confidence:

    a) in his immediate environment?
    b) in a new environment?

10. At what age does a child learn how to relate to other children?

11. At what age does a child display emotional self-control of temper?

12. At what age does a child:

    a) Respond to a soothing voice?
    b) Respond discriminatingly to mother?
    c) Develop a sense of "me" and "mine"?
    d) Begin solitary play?
    e) Begin playing in a group but not interacting with individuals of that group?
    f) Begin to play and interact with individuals of a group?
    g) Display contradictory social traits (fight with best friends, brothers, and sisters)?
    h) Begin to identify with gangs?
    i) Begin to play and compete with the opposite sex?

13. With the onset of puberty, does the child develop a negative phase of behavior which seems to upset, temporarily, the emotional and social control developed in earlier ages? (Please qualify answers more than just yes or no.)

14. At what age do young pre-adolescent boys and girls show an interest in the opposite sex?

15. a) At what age do boys admire those who show ingenuity and expertness in leading or directing games and organizations?

    b) At what age do boys admire physical skill, courage, strength, and aggressiveness, and also show a desire to be personable and likeable?

    c) At what age does a boy desire to be a good athlete, good looking, mature, popular with girls, and show intelligence with social skill?

16. a) At what age do girls imitate an older feminine model? (Please describe the model.)

    b) At what age do girls become concerned with being popular in group settings?

    c) At what age do girls become concerned with dress and attractiveness to boys?

17. At what age and to what extent do children begin to accept responsibility:

    a) in the home?
    b) in the community?
    c) with peers in social situations?

SOCIAL STUDIES CURRICULUM FOR INDIAN STUDENTS

Name:

Tribe:

Position:

Please make recommendations for dealing with these issues:

1. Comment on the effect of boarding schools on Indian children.

2. Comment on the effect of religious, mission, public, private, BIA and day schools. Which is most preferable? least preferable?

3. Should Indian parents have a voice in the kind of curriculum that is presented in the schools? How are we to encourage parental involvement especially on school boards?

4. For how long a time period must Indian parents receive school board training? Do they need training?

5. Do Indian children learn anything about their culture and traditions in school? Is this material pictured as a culture of the past?

6. Is it desirable to present material on current social, economic and legal problems of a specific tribe? If desirable, what would be the best way to build such material into social studies curriculum?

7. What kind and what goals should be set for the training and retraining of social studies teachers?

8. Should Indian children be encouraged toward college or vocational training, which is most desirable?

9. Will our children get a chance to decide in which world they want to live? Will they learn the tools to help them make choices?

10. Should social studies curriculum designers be Indian, non-Indian or mixed?

11. Are present social studies texts and reference books relevant to Indian students? Are there sufficient appropriate texts and reference books?

12. Underline those classroom methods among the following which should be emphasized in teaching social studies to Indian students: case study analysis, field trips, tests, discussion, problem solving, lecture, inquiry, media presentation, research projects, independent study, games, simulation, role play, activity materials, group competition, task groups, group cooperation, other ____________________.

Which two of the above are the most important methods:

____

____

Which two of the above are the least important methods:

____

____

13. Do you believe that a "concept" and "critical question" approach to social studies curriculum is appropriate for Indian students? Why or why not? If not what alternative would you suggest?

14. List in your order of importance (1 through 8) the areas that should be emphasized in a social studies curriculum for Indian students:

____ Geography
____ Sociology
____ Psychology
___History
___Ethics
___Political Science
___Anthropology
___Economics

15. What content and skills would you emphasize in your number one choice in the question above? How would you organize this content area for teaching?

16. How would you develop a Scope and Sequence (course outline) for a K-12 social studies curriculum for Indian students?

17. Do you think the content of a social studies curriculum for Indian students should reflect widespread consultation with (underline as many as you like): (1)Tribal Education Committees (2)Students (3)Parents (4)Social Science Specialists (5)Tribal Councils (6)School administrators (7)Teachers (8)professional educators.

18. Comment on the following:

A relevant high school social studies curriculum for Indian students can be developed around the following concepts:

Grade 7 - Interaction
Grade 8 - Change
Grade 9 - Power
Grade 10 - Conflict
Grade 11 - Valuing
Grade 12 - independent research in one or more of the above

These concepts will be taught as they apply to the marketplace, the social-political arena, the land, and the individual.

Project NECESSITIES

FEEDBACK INFORMATION SHEET - for Revising Units

Introduction

The following is an instrument by which teachers may contribute to the creation of the curriculum they will use. Previous to your presenting this unit in class the input was restricted to the Project NECESSITIES staff, its permanent consultants and the members of its Steering Committee. A curriculum becomes functional only if it can be successfully applied in the classroom. The teacher when working with students becomes aware of a unit's strengths and weaknesses. Revision is dependent upon the teacher's recommendations as related to student needs, acceptance and performance. Revision will be a continuing process which initially requires close communications between both the volunteer teachers and the designers of social studies curriculum. This instrument represents the first effort to evaluate and revise field test material.

GENERAL INFORMATION

Title of Unit________________________

Teacher's name_______________________ _____________Grade_____
Last First

Name of School________________________

Type of School: BIA, Public, Mission

Location of School____________________ State________Zip Code____

It took_________weeks to complete the unit.

Check of Project NECESSITIES material provided you;

1. Teaching looseleaf containing:
   a. introduction ☐
   b. activity outline ☐
   c. classroom narrative ☐
   d. evaluation procedures ☐
2. Activity Packets (if any)

   Title of Packets:________________________________

   ____

   ____

   ____

   ____
3. Pretest - Post-test ☐
4. Other supplementary materials - Please list.

   ____

   ____

   ____

   ____

   ____

I. Content Evaluation:

	Agree	Disagree
1. This material was uninteresting and dull.	____	____
2. This material was too difficult to use.	____	____
3. This material was unrealistic.	____	____
4. Classroom activities were too repetitious.	____	____
5. This material was too difficult to understand.	____	____
6. More materials were needed.	____	____
7. Fewer materials were needed.	____	____
8. This material was too easy to use.	____	____
9. This material did not relate to members of your specific tribe or village.	____	____
10. This material did not relate to your own experiences.	____	____
11. The tests were too difficult and unfair.	____	____
12. The tests did not relate to the material you studied.	____	____
13. You were unable to understand the questions of the tests.	____	____
14. The classroom periods were too short to cover all of the material.	____	____
15. You think social studies is dull.	____	____

16. How would you change this material if you were writing books for students in your classroom?______________________________

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II. Behavior Evaluation

		Agree	Disagree
1.	You talked less in class about material being studied, than other material.	____	____
2.	You talked less in class about this material, than other material.	____	____
3.	You didn't talk about this material outside the classroom.	____	____
4.	You did not look forward to going to class while you were working with this material.	____	____
5.	You were not able to make decisions about how this material would be used.	____	____
6.	You think this material should be used differently.	____	____
7.	You think students should not be allowed to select materials and change class activities.	____	____
8.	Students not teachers did most of the talking while this material was being used.	____	____
9.	You did not learn anything from this material you didn't know before.	____	____
10.	You have not used the things you have learned outside the classroom.	____	____

11. How would you change this material if you wanted to see students use the ideas outside the classroom?______________________________

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III. Teacher Evaluation

	Yes	No
1. The teacher did most of the talking during these activities.	___	___
2. The teacher was unenthusiastic in using this material.	___	___
3. The teacher did not help you understand and use this material.	___	___
4. The teacher took part in class activities.	___	___
5. The teacher should have been more of a leader.	___	___
6. This material did not help you to see the teacher differently.	___	___

7. What recommendations would you make to the teacher to help improve teacher presentation of this material?

STUDENT AND TEACHER COMPARATIVE EVALUATION OF THE UNIT

	Strongly Agree	Agree	Disagree	Strongly Disagree	COMMENTS
1. Were these materials better than other social studies units?					
2. Have students been reluctant to terminate social studies periods?					
3. Did students become more receptive to discussion and responsive to social studies?					
4. Did students accept more responsibilities for organizing or initiating activities relevant to activity modules?					
5. Did the material encourage student and tribal input into the curriculum?					
6. Did the unit relate to the specific tribes and villages students represented in your class?					
7. Were activity materials convenient and easy to handle?					
8. Did the format facilitate efficient use of material?					
9. Were packet materials complete and functional?					
10. Were recommended lengths of activity modules realistic?					

Project NECESSITIES Field Test Summary Data Sheet

I. Place ______________________________

School ______________________________

Teacher ______________________________

Unit Title ______________________________

Grade Level/s ______________________________

Course Title (if any) ______________________________

Inclusive Dates of Test ______________________________

II. TEACHER DATA

A. Educational Background: (degrees, schools, majors, advanced work): ______________________________

____

____

____

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____

B. Teaching Experience (number of years and schools) __________

____

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____

____

____

C. Number of years teaching in this school: __________

III. SECTION DATA (delete if only one section and go on to IV)

A. Number of sections involved in Project NECESSITIES testing

____

B. 1. Section #1

a. Number of students in section ________________

b. Section grouping:

Bright ☐ Average ☐ Slow ☐ Mixed ☐

c. Number of boys in section ______

d. Number of girls in section ______

e. Number of non-Indian students in section ______

f. Number of Indian students in section __________

g. Tribal composition of Indian students in Section

____

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____

B. 2. Section #2

a. Number of students in section ____________________

b. Section grouping:

Bright ☐ Average ☐ Slow ☐ Mixed ☐

c. Number of boys in section ________

d. Number of girls in section ______

e. Number of non-Indian students in section _________

f. Number of Indian students in section _____________

g. Tribal composition of Indian students in Section

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B. 3. Section #3

a. Number of students in section ____________________

b. Section grouping:

Bright ☐ Average ☐ Slow ☐ Mixed ☐

c. Number of boys in section ________

d. Number of girls in section _______

e. Number of non-Indian students in section _________

f. Number of Indian students in section _____________

g. Tribal composition of Indian students in Section

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B. 4. Section #4

a. Number of students in section ____________________

b. Section grouping:

Bright ☐ Average ☐ Slow ☐ Mixed ☐

c. Number of boys in section _________

d. Number of girls in section ________

e. Number of non-Indian students in section _________

f. Number of Indian students in section ____________

g. Tribal composition of Indian students in section

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B. 5. Section #5

a. Number of students in section ____________________

b. Section grouping:

Bright ☐ Average ☐ Slow ☐ Mixed ☐

c. Number of boys in section _________

d. Number of girls in section ________

e. Number of non-Indian students in section _________

f. Number of Indian students in section _____________

g. Tribal composition of Indian students in section

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IV. SUMMARY DATA ON STUDENTS

A. Total number of students in all sections ______________

B. Total number of boys __________

C. Total number of girls __________

D. Chronological age range __________

E. Total number of non-Indian students __________

F. Total number of Indian students __________

G. Tribal composition of Indian students:

____

____

____

____

H. Percentage of total students you would estimate in the following categories:

Average _____ Slow _____ Bright _____ = 100%

V. QUALITATIVE DATA SUMMARY

A. Teacher: Overall response to Project NECESSITIES material:

Poor ☐ Excellent ☐ Fair ☐ Good ☐

B. Teacher recommendation re: Project NECESSITIES revision requirement:

Some ☐ Little ☐ A Great Deal ☐ None ☐

C. Teacher judgment of student response:

1. Interest: High ☐ Medium ☐ Low ☐
2. Knowledge: High ☐ Medium ☐ Low ☐
3. Skill: High ☐ Medium ☐ Low ☐

D. Teacher willingness to test further Project NECESSITIES materials:

Not interested ☐ Willing ☐ Eager ☐

Section B:
(Appendix 3)

PROJECT NECESSITIES

WEEKLY REPORTS

UNITED STATES
DEPARTMENT OF THE INTERIOR
BUREAU OF INDIAN AFFAIRS
DIVISION OF EDUCATION
"PROJECT NECESSITIES"
P.O. BOX 575, BLDG. 68
BRIGHAM CITY, UTAH 84302

August 6, 1969

To: Members of the Project Necessities Steering Committee

From: Dick Ruopp

Subject: Weekly Report

In order to maintain a steady, but brief, flow of communication about work going on in Brigham City, we will be sending Weekly Reports to all of you.

Draft materials will be sent regularly to Dr. Engle, Mr. Womack, and Mr. Warren (the Project's permanent consultants), and to any of the rest of you who request any or all of the work indicated in the reports.

May I take this opportunity to thank each of you for your patience during our first encounter week before last. While it was in some ways a trying time, there is no question that it clarified your intentions and helped the staff here begin productive and appropriate work.

Please feel free to call at any time collect if you wish to discuss items in the report, or offer advice and assistance.

801-723-8591
Ext: 287, 288, 289

WEEKLY REPORTS

Report # 1 : July 28 to August 8, 1969

Work Completed

1. Summary of State Guidelines for Social Studies: Arizona, New Mexico, Oklahoma, California, South Dakota, Washington, Alaska. The Project has been collecting state guidelines for all fifty states both as possible resources (which they aren't, on the whole) and to determine what kind of constraints might affect format and unit titles of Project-developed material in junior and senior high. A condensed summary was written for the states listed above. In general, two to two and a half units of social studies are required, consisting of one year of American History, one half year of civics, one half year of state history and constitution, and in some states a half year of comparative study on democratic versus communist form of government. Properly developed, these requirements should not hamper meeting Steering Committee goals. (Cracas, Adams, Begay, Deam, Sekayumptewa)

2. Summary of Demonstration Lesson Evaluations: Summary evaluations of "Toys That Teach" and "Lightning in My Pocket" were prepared at the request of Mr. Harriger's office (being sent under separate cover). (Cracas, Adams)

3. Draft Questionnaire for Bureau, Mission, and Johnson-O'Malley Social Studies Teachers of Indian and Eskimo Students: Mr. Wellington of Wahpeton School developed a draft questionnaire designed to elicit responses to current social studies curriculum and suggestions for revisions by social studies teachers of Indian and Eskimo students. This questionnaire, modified by Project staff, is being sent under separate cover to the permanent consultants from the Steering Committee for comment. (Cracas, Ruopp)

Work in Progress

1. High School Unit on the Land: A major unit in which land is the major concept, and cultural change, stability, war, development--individual, familial, and tribal are the sub-concepts, is being developed around the tribal specific material for the Hopi as a model for other tribal specific developed material. Florence Ellis' *The Hopi, Their History and Use of Lands* is one of the principal sources. Appropriate questions, comparative content,

problem-solving skill objectives, instructional strategy, and media are being developed. This unit in rough draft form will be sent to permanent consultants for comment by 8/8/69. (Hedrick, Nuvayestewa, Sam, Sekayumptewa, Harjo)

2. First Grade Unit - Areal Association: A major unit for first grade in which land is the major concept and areal association is the principal sub-concept is being completed in draft form for comment (to be sent out 8/8/69). Particular attention is being paid to potential language difficulties of Indian and Eskimo students at this grade level. A number of non-verbal activities are being designed to "teach" spatial relationships, rudimentary geography, land use, and land value. (Cracas, Holthaus, Adams, Deam)

3. Development Plan: Following the meeting in Brigham City with the Steering Committee, an effort has been mounted to place the concepts decided upon by the Committee into a functional matrix related to the overall scope and sequence. This over-view in outline will be sent to permanent consultants on 8/8/69. (Ruopp, Hedrick, Cracas)

Report # 2 : August 11 to August 15, 1969

Work Completed

1. High School Unit on the Land: "Land Use and Distribution". The Introduction to this unit was completed in draft form and sent off to Dr. Engle, Mr. Warren, and Mr. Womack for comment. Completed draft lessons for the first two weeks of this unit will be done and sent out next week.

   A sub-unit two weeks in length, to precede the above, is being outlined. It will introduce the case-study method in order to develop skills and methods (analysis of fact, opinion, law, experience--argumentation and presentation). This outline is also scheduled to go out next week. These skills are necessary precursors for handling the material in the unit on the land.

2. Primary Unit on the Land: "Areal Association". A completed draft of this unit was sent to the permanent consultants. It contains four sub-concept sub-units: Home and School, Geographic Relationships, Animals on the Land, and Economics, Technology and the Land. Yet to be done are evaluation instruments for

the last three sub-units. In addition, detailed day-by-day lesson plans and instructional materials are being developed to ready the material for field testing next month.

3. Development Plan: A draft of the Development Plan Framework has been sent out. Additional elaboration will be sent out next week. This plan breaks down into the following categories under the major heading Project NECESSITIES: Curriculum Development System: 1) Curriculum Concepts, 2) Classroom Concepts, 3) Overall Unit Organization, 4) Unit Format (Content, Detailed Lesson Plan, Activity Materials, Audio-Visual Media*), 5) Teacher Training Materials and Distribution, 6) Field Testing Plan and Evaluation, and 7) Final Preparation, Production, and Distribution.

   Special attention is currently being paid to numbers 3) and 4) above. Under three, for example, if land is a recurring key concept in each grade, then the following units might appear: in K-4 Areal Association, Comparative Culture, Use of Land, Land and Habitat, Food Technology, Resource Technology, Introduction to Land Ecology. In 5-8 Land and Conflict (War, Revolution, Urban-Rural), Conflict Resolution (Stability, Accommodation, Development, Disintegration), Ownership (Tribal, Private, State), Exploration, Slavery and Freedom on the Land. In 9-12 Land and Future Use and Development (Land, Ocean, Space), Forms of Land Organization (Corporate Holdings, Collectives, Communes, Cooperatives), Land and the Law, Land and Economics, Land and Government Organization and Policy, Alternative Land Development Models. This work will allow assignment of unit placement and length and lead into 4) (as it has done on the units now in preparation). The unit formats will be done in detailed outline form before being written to allow for comment from the permanent consultants.

Work in Progress

Field Testing Plans for the Hopi Reservation: Using the Liaison Network Plan as a guideline, final arrangements are being set for field testing the Areal Association and Land Use and Distribution in two first grades and two eighth grades in Tuba City and Oraibi, Arizona next month. In addition, two schools in Alaska (Naknek and Mt. Edgecumbe) and schools at Rosebud and on the Papago are being considered for additional field test sites. In each case, the attempt is being made to have a spread between Bureau, public and private schools for this purpose.

Comments From Last Report

It has been decided to use the Teacher's Questionnaire as a guide for discussion during field testing rather than sending it out generally at this time. Questionnaires are time-consuming, and the relevance of this one at this time is not sufficiently clear to warrant spending the effort.

---

*and Evaluation Instruments

Report # 3 : August 18 to August 22, 1969

Work Completed

1. High School Unit on the Land: The content and organization of the unit, Land Use and Distribution, has been restructured and edited to comply with comments and questions. The new format adds substantive and process objectives to skill objectives and the sub-units are organized around the concepts: Dialogue Analysis, Anglo-Indian Interaction, Social Structure, the Environment, Social Organization, and Factors for Change and Stability. This will be a more useful methodological model to be used with other tribal groups when we begin field testing the material.

   New materials to be included in the sub-unit prerequisite include a taped dialogue on the Navajo-Hopi land dispute and a case study of a student who is being asked to leave school. All of these materials have had the involvement and perception of Junior Consultants who, with their experiences as participants in Bureau education, have been enormously helpful.

   An outline of lesson modules, objectives, strategy, evaluation and materials for the eleven weeks of the unit has been finished and is being sent to Project Consultants for appraisal.

2. Primary Unit on the Land: "Areal Association" currently includes five weeks of draft outline lessons and eleven draft lessons on the home. In addition, supplementary materials for both teachers and students are completed and are in the process of being reproduced in sufficient quantity for field testing.

   Samples of both the five-week draft outline of lessons and eleven draft lessons are being mailed to permanent consultants.

3. Liaison Network: Dan Honahni reported from Arizona that the possibility of setting up field testing in the Tuba City Public Schools and the BIA schools is running into difficulty because of the number of programs already initiated in these areas. The superintendents of both institutions, however, stated an interest in the project. Dan added that the 2nd or 3rd week of September would be the best time to begin field testing.

Report # 4 : August 22 to August 29, 1969

Work Completed

1. High School Unit on the Land: The sub-unit on "Aspects of Village Life" included in the unit Land Use and Distribution has been developed as a team effort with consultation from Dr. Shirley H. Engle. The format for the unit evolves from the question:

   Why study this particular unit?
   How is this unit related to the entire program?
   What is to be learned?
   What is to be felt?
   What is one to be able to do?
   How can it be known that the material has worked?

   No distinction will be made between materials for student and teachers, and students are instrumentally involved in their own evaluation.

   The comparative study of village and urban life style will include the following concepts: personal security, economic and social opportunities, personal contacts, personal involvements, feeling of belonging, feeling of being alone, private affairs, and public affairs. These concepts will guide students through the domain of what is to be known into the areas of what feelings one has towards specific situations and how people may act or behave in many situations to learn to control themselves and their environment.

2. Primary Unit on the Land: "Areal Association" materials on discrimination, homes, animals and the school are being finalized. Artists of the Instructional Service Center are in the process of making prints which will eventually be edited and made into transparencies, overlays and slide presentations.

3. Liaison Network: Three specific areas have been approached as field testing sites. The areas are the Hopi Day School in Oraibi, Arizona; Tuba City Boarding School in Tuba City, Arizona; and the Tuba City Public Schools.

   The Boarding School and Public School in Tuba City have expressed much enthusiasm towards Project NECESSITIES, its concepts and philosophy. They have agreed to be field testing sites and have already received notices from four teachers who have volunteered to test the curriculum.

Because of strong tribal involvement in educational programs on the Hopi Reservation, all new educational innovations must be approved by the Hopi Tribal Council. During the past week, the liaison personnel have been working closely with the Hopi Tribal Education Committee in an effort to attain complete understanding of the objectives of the program. The Education Committee has approved implementation of the Project on the Hopi Reservation (Hopi Day School) and has submitted their recommendations for approval to the Hopi Tribal Council. The Tribal Council is scheduled to meet on September 3, 1969 to consider the recommendation of the Education Committee. I am anticipating that the overall process towards final approval of Project NECESSITIES by the Hopi Tribal Council will take approximately another thirty days.

Within the Tuba City and Oraibi school areas, many pilot projects will be implemented in the educational field. In some cases, I feel that in the new curricula (Southwest Regional Laboratory, Navajo Project, Follow-through, etc.) there will be some duplications made with the intentions of Project NECESSITIES. This also created some resentment towards another new project interfering with a set educational program in the schools, However, the administrators in the schools in Tuba City were so impressed that they readily approved their participation in Project NECESSITIES.

Report # 5 : September 2 to September 5, 1969

1. Junior High School Unit: "Communication Skills: Fact and Opinion". As a result of conversation with Dr. Engle last week, the sub-unit described in Weekly Report #2 has been broken out as a unit of some two-and-one-half weeks. Other Communication Skills units are being considered for inclusion across the entire curriculum in an attempt to build a set of "practical logic" tools. The unit will be introduced with a taped dialogue between a student and parent in which there is a mild conflict situation being argued, drawing on both fact and opinion to support each point of view. It will then move (after a pre-test) to a card-sorting exercise to develop skills in accurate distinguishing of fact and opinion. There will then be a case study based on a real story of a student who comes into conflict with school authorities because of his long hair. This case study will also be presented via taped scenario and then students in the classroom will be allowed to complete it by role-playing. A portion of this activity will involve students in determining influence patterns of various people in the case. Another activity being considered is the use of a film "This Land We Called Ours" (if it can be made available), an extremely

skillful political documentary which was developed by the United Sioux in 1966 to support the defeat of a referendum which would have dissolved tribal power on South Dakota reservations.

2. High School Unit on the Land: The sub-unit "Aspects of Village Life" mentioned last week, developed under the leadership of Dr. Engle, has been edited and is being prepared for draft distribution next Tuesday.

   The entire unit is being examined to increase the direct activity involvement of students with the material.

3. Liaison Network: Dan Honahni, Dick Ruopp, and junior consultant Loren Sekayumptewa flew to Oraibi last Wednesday to meet with the Hopi Tribal Council. A conflict between the Council and its Education Committee has caused the replacement of the entire committee, and so the request for field testing of both units currently under development was referred to the new committee. This action will delay field testing in the Oraibi Day school, but plans are going ahead for testing in Tuba City. A meeting is scheduled with the volunteer participating teachers on September 26th.

4. Primary Unit: People, Places, Things (Areal Association): The sub-unit "Home" is in production stage. Using the services of an artist at the Bureau's Instructional Service Center, a total of 45 illustrations have been completed. Of this number 13 have been made into overhead projector transparencies, and 32 have been divided into 7 booklets. These materials will be used by both teachers and students.

   Production of all overhead transparencies has been completed.

   Layout work for booklets has been completed and has been sent to the printer for reproduction.

   One hundred and fifty copies of each of the 7 booklets are in the process of being published and will be used for field testing.

   In following the suggestions of Jim Womack, an activity has been designed to precede the Pre-test. The intention of this initial activity is to provide motivation for children so they will recognize the need to distinguish similarities and differences in an enjoyable way.

This activity is designed to be essentially non-verbal. The teacher will demonstrate to the class what is expected by modeling the activity. He will gesture to three students to step to the front of the classroom and stand with him. He will tack or tape four strips of colored paper in an appropriate place and positioned so all the class can see. Each strip will have six boxes lined on it. In the first box, there is written the word "Name." There are five different geometric forms drawn in each of the five remaining boxes. The teacher will then "deal out" six cards to each student and himself. These cards will be approximately 3x4 inch rectangles. Five of the six cards will have a geometric form printed on them similar to those on the card strips. (The card strip will be approximately 17 inches long and 3 inches wide.) One of the six cards will have the word "Name" printed at the bottom. Before the instructor deals the 24 cards, he will shuffle them to produce a random order.

The teacher will then turn over one of his cards and show it to the three students and the class. If the card is a geometric shape, he places his card over the matching geometric form which appears on his card strip. If the card which has the word "Name" printed on it is drawn, the teacher will then print his name on the card and put it over the card strip square which has "Name" printed on it. If the teacher is lacking geometric forms or a name card to complete his card strip, he will sort through the cards with the three students in order to complete all the squares required by his card strip. To accomplish this the teacher will gesture to one of the three "demonstration" students to look through his six cards and trade cards which benefit each in completing the matching of their card strips.

Once the teacher completes his card strip, he will gesture to one of the demonstration students to complete his card strip. When all three students have completed their demonstration, the teacher will divide the class into small groups and hand out 6 cards and 1 card strip to each member in each group. He will then gesture for the groups to begin. This total activity will be carried out non-verbally.

In order for each student to complete his card strip, he must of necessity give close attention to discrimination. He must also silently share information and trade cards with members of his group in order to complete his tasks.

If a student does not know how to write his name, the teacher will previously write the student's name on the name card which accompanies the five other cards. This may also be the first occasion the student has to see his name in written form. He would be encouraged to identify it through configuration.

This game may later be used to teach color discrimination as well as size and shape differences.

Report # 6 : September 8 to September 12, 1969

1. Junior High School Unit: "Communication Skills - Fact and Opinion". This unit has been outlined in detail in terms of classroom activities and sequence. Two tapes and the corresponding scripts have been prepared. Classroom Narrative samples have been drafted. This material is being sent to our consultants and company advisors. The rest of the material is in production for draft completion next week preparatory to starting field testing. This unit is now 3 1/2 weeks in length.

2. Secondary Unit: "Aspects of Village Life (Land Use)". This unit, scheduled for five weeks, has been recast in a form usable for any tribal group (the Hopi specific material developed earlier will be used when the unit is tested on the Hopi, and as an appendix showing how the unit can be adapted to local situations).

   The unit concerns itself chiefly with how villages are organized, how influence patterns determine individual behavior and how these patterns are manipulable: making decisions about village life requires skills and knowledge directly related to village physical, social, economic, and political structures and organizations. Map making and reading; newspaper editing, preparation and interpretation, manipulation and analysis of fact and opinion, student determination and analysis of influence patterns and social structures are major objectives of this unit. A sketch of the revised unit has been finished and is being sent out.

3. Primary Unit: "People, Places, Things (Areal Association)". The sub-unit "Home" has been expanded from its original 11 days of activity to accommodate recommendations made by permanent consultants and the Cambridge office. There are currently 15 days of activities associated with the sub-unit.

   A folder has been designed and is in production to house the supplementary materials (booklets, card-sort activity, overlays, etc.). As an incidental activity the folder allows students to manipulate buttons, zippers, snaps, and tying a shoe-lace in order to make use of activity packets housed in the folder. Such manipulative experiences will allow young students to develop and practice skills in finger dexterity. Such skills are essential to helping the student become independent in the social process of dressing.

4. Liaison Network and Field Testing: Field-test preparation meetings have been arranged in Tuba City (Navajo), and hopefully members of the tribal education committee of the White Mountain Apache will be in attendance as well. A trip is planned to meet with teachers on the Rosebud Reservation (Sioux). Arrangements are under way for field testing in Alaska at Mt. Edgecumbe boarding school (Eskimo, Athabascan, Aleut, Klinget).

5. Activities and Format: A great deal of attention has been paid over the last two weeks to developing a variety of activities that allow the student to act rather than be a passive recipient of teacher "activity". We are trying to suggest a Teacher/Student Activity ratio in the materials to encourage teachers to pull back from center stage as much as each unit and its goals warrant.

   As part of this concern we have been developing a new format which has as its central aspect a Classroom Narrative written as much as possible as a report of what actually happened in the classroom when the activity was successful. Size and graphics aspects of communicating with both teacher and student have been considered, and samples of the Classroom Narrative related to the three units under development are being sent to consultants.

Report # 7 : September 15 to September 27, 1969

Weekly Report #7 covers the last two weeks, which have been spent in an all-out effort to produce final draft materials for field testing of the first sub-unit "Homes" of the Primary Unit People Places, Things (Areal Association), and the sub-unit Communication Skills: Fact and Opinion, which has been developed to precede Land Use and Distribution: "Aspects of Village Life". Copies of the "Draft Outline of Activities" for each of these sub-units are enclosed.

1. Field Testing Initial Meeting Schedule:

   A. Tomorrow we go to Tuba City, Arizona for a meeting with about 25 teachers of Navajo students, administrators, and Hopi Tribal Education Committee members. The schools involved are Tuba City Boarding (Navajo elementary B.I.A.), Tuba City Public (Navajo elementary and secondary), and Oraibi Day School (Hopi elementary). Specific classroom testing schedules will be worked out with the teachers involved.

   B. Next week some of us travel to Rosebud (Sioux) for a meeting with public school administrators and teachers, both elementary and secondary. Then we go on to two other Sioux reservations, Cheyenne River and Standing Rock, for further meetings with tribal representatives about the introduction of Project NECESSITIES test materials.

C. The following weekend, Dick Ruopp leaves for Mt. Edgecumbe (B.I.A. boarding school) near Sitka, Alaska. There is a possibility of adding a public elementary and a public boarding school to the list of field test sites in Alaska.

2. People, Places, Things: Sub-Units; Homes and Schools; Geographic Relationships; Animals and the Land; Economics, Technology and the Land: The remaining four sub-units of the Primary section being developed around the concept of Areal Association are in final outline process, and work will begin next week on completing the Homes and Schools sub-unit which we anticipate field testing this fall.

3. Aspects of Village Life (Land Use and Distribution): The conceptual and first draft narrative of this sub-unit have been completed, and work will begin next week to finish this for introduction in test classrooms following the Fact and Opinion sub-unit this fall.

4. Economics: "The Science of Survival". A new unit of major proportion (4 to 5 six-week sub-units) has been sketched and sent out to the permanent consultants and Cambridge for comment. Work will continue on this over the next weeks.

5. Development Plan: The overall design of the K-12 incorporation of Steering Committee concepts is proceeding in draft stage. Last weekend Jim Womack divided his time working with the Brigham staff on this aspect of our task, and assisting in developing a Field Test Evaluation Instrument which has been further developed this past week.

Report # 8 : September 29 to October 3, 1969

1. Report of Initial Field Testing Meetings: The response to the field test draft units ("Homes", and Fact and Opinion) has been enthusiastic everyplace we have been over the past week and a half. Indeed, we have had to scale down the requests to a level we can meet in terms of materials production.

   A. Tuba City, Arizona - The Fact and Opinion unit will be field tested in both the Tuba City Boarding School (B.I.A.) and the Tuba City Public School with a total of about 1,000 8th and 9th graders beginning on 10/6. The "Homes" sub-unit will be field tested in both schools, beginning the same day with about 85 first-graders. Tom Cracas and Sam Hedrick will be in Tuba City the entire week to work with the teachers involved. In addition, there is interest in using the "Homes" portfolio of activity materials with older remedial students.

B. Todd County Schools, Rosebud, South Dakota. The Fact and Opinion unit is being reviewed for use in a number of high school classes. The "Homes" sub-unit will probably be used to supplement a Follow-Through curriculum currently being used.

C. Fort Yates School, Cheyenne River Reservation, South Dakota. Both units have been accepted for field testing in this Bureau/Public school.

D. Eagle Butte School, Cheyenne River Reservation, South Dakota. Both units have been accepted for field testing in this Bureau Public School.

We are naturally gratified at the initial response of the above schools which serve children from the two largest tribes in the country (Navajo and Sioux). We will be introducing the material to Alaskan schools next week. A detailed report on the field test matrix will be sent to you as soon as the data is available. An evaluation instrument has been prepared with the assistance of Jim Womack, and teacher support is being enlisted in the field to modify it in final form. Wherever possible student evaluation will be sought.

2. Both the sub-unit "Homes and Schools" and "Aspects of Village Life" are being completed in draft form for comment and amendment before being produced as follow-on units for the two being currently field tested.
3. Work is just beginning on exploring ways in which units on alcoholism can be developed in accordance with Steering Committee concepts and in response to strongly expressed need from Indian and Eskimo community and education leaders.
4. Work continues on Economics units. Liaison staff are in Albuquerque next week for the NCAI meeting.

Report # 9 : October 6 to October 17, 1969

1. Report of the initial field test: Tuba City

A. Communications skills: Fact and Opinion
The first week of testing of this unit began on 10/6 at Tuba City Boarding School in both 7th and 8th grades, six sections, 180 students, one teacher. Testing of the unit at the public high school has been delayed for several weeks to give the school board an opportunity to review the material. The initial response to the material by both student and teacher has been good to excellent. It was found that some of the discussion activities were too demanding for students' current level of oral skill and motivation, but the manipulative material worked extremely well. Appropriate changes are being made in the material prior to field testing in Alaska and on the Sioux reservations.

B. People, Places and Things: testing began 10/6 at both the Boarding and Public School with about 90 first-graders, two classes, three teachers. The response to the unit and the materials connected with it have been uniformly enthusiastic during the first two weeks. Some activity modules have had to be lengthened and it now appears that the sub-unit may run 4 to 5 weeks instead of the originally planned three weeks.

2. Other field test plans:

A. Mt. Edgecumbe, Sitka, Alaska. This is a Bureau Boarding School for about 1,000 native Alaskan students (Eskimo, Aleut, Athabascan, Klinget, Heida). The Fact and Opinion unit will be tested by three teachers: one section in 10th grade, 5 sections in 11th grade, and one 12th-grade language arts section, beginning November 3rd. About 200 students will be involved.

B. State Operated Schools in Dillingham area (Bristol Bay) and at Nome have received materials to review with the possibility of testing in those areas.

C. Rosebud (Todd County High School), South Dakota. The Fact and Opinion unit will be introduced to four sections on November 10 with about 120 students involved.

D. Fort Yates School, North Dakota, has accepted both units for field testing beginning November 10.

E. Cheyenne River, South Dakota. The Eagle Butte School has accepted both units for field-testing beginning November 10 with the enthusiastic endorsement of teachers, and support by both the tribal education committee and tribal council. In addition, there has been strong interest indicated in the Economics: The Science of Survival - Part 1, Consumption unit, because of the Sioux Benefit (each Sioux, upon turning 18, receives about $1300 which is theirs to spend as they see fit).

F. Beverly Horttor has requested the primary unit for possible testing in her own classroom.

G. Lorraine Misiaszek has requested both units for review for possible field-testing in the public school system of the State of Washington.

The actual field-testing in the classroom has already been a source of important information in the revision of materials. (Detailed field-test results are being sent to the permanent consultants, Washington and Cambridge.) If other members of the Steering Committee would like to see the units in their field-test form, we would be happy to provide them.

3. The second sub-unit of People, Places, and Things: Homes and Schools will be sent to the permanent consultants next week.
4. The first sub-unit of Land Use and Distribution: Aspects of Village Life will also be sent out at the end of next week to our permanent consultants for comment.
5. The Elementary portion of the Development Plan (K-6) should be out for preliminary comment by the end of October, with the High School portion by the middle of November.

Report # 10 : October 20 to October 31, 1969

1. Field Testing

   A. Arizona: Reports both by phone and a written weekly summary from the four teachers in Tuba City continue to indicate general satisfaction in both the primary and secondary units currently being tested. We are pleased to report that teachers have felt free both to amend P.N. materials that suited their own classroom needs and to create new activities extending the objectives of P.N. units when individual situations warrant. Such active teacher involvement will materially benefit the final P.N. curriculum "product."

B. Alaska:

1) Teachers at Mt. Edgecumbe have requested materials for about fifty additional students, bringing the number above two hundred and fifty Alaskan native students who will be involved in the testing which begins next Monday. Sam Hedrick from the P.N. staff will be in Sitka next week to assist the field test teachers.

2) The superintendent of state operated schools, Dillingham area, has forwarded the primary materials to Togiak, where he hopes it can be used in the near future. In addition, the principal of Dillingham High School has asked to review the Fact and Opinion for possible testing at his school.

C. North and South Dakota: Field testing of both units will begin November 10th on Rosebud, Standing Rock, and Cheyenne River reservations as indicated in the last weekly report. In Standing Rock (Fort Yates School) the primary unit will be tested in one classroom (25 students), and the secondary unit with one teacher, two sections, (about sixty students). At Cheyenne River (Eagle Butte School) the primary units will be tested in four 1st grade classrooms (104 students), the Fact and Opinion unit seventh and eighth grade (about 100 students), and Economics: The Science of Survival unit in the eleventh and twelfth grades (200 students).

This will bring the number of teachers and students involved in field testing to:

a. Schools - 9
b. Teachers - 15
c. Students - 1050
    Primary - 200
    Secondary - 850

II. The Development Plan: This important document outlining the sequence of P.N. social studies units K-12 with a summary of content, method, and media for each unit will be reviewed and revised in draft form this week-end in Bloomington College, Indiana by Dr. Engle, Mr. Ruopp, and Mr. Womack.

Report #11 : November 3 to November 7, 1969

1. Field Testing: There is no change from the report last week in this area. Testing continues in Arizona, has begun in Alaska this week, and will begin in North and South Dakota next week.

Weekly reports from teachers in the field are being received and copies are being forwarded to the permanent consultants, Washington, and Cambridge.

2. Development Plan: An intensive meeting was held over last weekend at the University of Indiana with Mr. Ruopp, Dr. Engle, and Mr. Womack in attendance. A number of issues with regard to the draft Development Plan were ironed out: five key concepts were chosen as principal foci of the PN Curriculum - Interaction, Change, Power, Conflict, and Valuing; in addition Man, Space, Time - Environment are guideline concepts through the entire sequence of grades; the additional concepts chosen by the Steering Committee are emphasized in appropriate units. Questions of Development Plan format and limits, as well as the need for further development with Indian people were discussed and defined.

3. Beginning the week of November 17 effort will be devoted to finalizing this phase of the Project's life. Editing of the units which have been field-tested in light of field data, completion of the draft Development Plan, and other parts of the past nine months' activity will be put in report form. Discussion of the next stage of the Project has begun both with permanent consultants and with the staff of the BIA Division of Curriculum Development and Review.

Report # 12 : November 10 to November 21, 1969

1. Field Testing: All field testing during this stage of Phase II has been completed or will be in the near future. There has been an upward change in the number of teachers and students involved in the field tests:

9 schools
22 Teachers   Due to additional requests.
(over) 1200 Students

Weekly and final reports are being received and relayed on to permanent consultants, Washington, and Cambridge.

2. Final Reports of Phase II, Stage I: This week has begun the work to complete the two final reports on the completion of Phase I and Stage I - Phase II. A Draft Outline summary is attached to this report. The completed volumes of these two reports are scheduled to be delivered in Washington on Monday December 16. After review by Washington and the permanent

consultants, requests for revisions will be made and the final reports will be submitted in sufficient quantity for each member of the Steering Committee to receive one.

3. Draft Development Plan: The results of the meeting in Indianapolis on the draft Development Plan have been excellently captured by Mr. Womack, and the staff in Brigham City is intensively completing the Draft Plan using his summary. An additional meeting is planned in Indianapolis the first weekend in December to review and complete his work.

Report # 13 : November 24 to December 12, 1969

This will be the last report for this phase of the Project. The two final reports are in the last stages of draft production. Senior staff members have reviewed progress to date and are making recommendations about the work from January to June to permanent consultants this weekend (December 6 - 7), when Mr. Ruopp will be meeting with Dr. Engle and Mr. Womack to finalize the Draft Development Plan. The results of that meeting will be discussed with Mr. Hopkins on Tuesday of next week related to contract renewal for the Project for the period 1/1/70 to 6/30/70.

Most of the staff will be taking two weeks of vacation beginning the week of the 14th of December. May we take this opportunity to wish members of the Steering Committee, and others who receive this report, a renewing holiday season.

PROJECT NECESSITIES
Phase II
PERSONNEL

EMILY BOARDMAN--Currently finishing a B.A. in Social Science at Franconia College. Studied Educational Drama in England through the Extension Service of Oxford University.

Previous experience includes counseling in a Denmark orphanage and at a Philadelphia settlement house. Served as a VISTA Volunteer at the Rosebud Sioux Reservation in South Dakota.

Major Involvement in Project NECESSITIES: Participated in the development of a liaison network at the Rosebud Reservation.

*

JASON CHEE--Graduate of Intermountain School Vocational Training Course; completed Famous Artists Program and Thiokol Management Development Course. A member of the Navajo Tribe. Currently a technical illustrator for the Thiokol Chemical Corporation.

Major Involvement in Project NECESSITIES: Illustrations for a number of P.N. booklets and design of final report cover.

*

THOMAS CRACAS--B.S., M.S., Utah State University. Medical Service Corpsman. Specialist Degree in Education Administration from Brigham Young University.

Bureau of Indian Affairs teacher at Intermountain School, Brigham City, Utah. Elementary and High School Counselor, School District Psychologist for Weber County School District, Utah. Also served as Assistant to the Director of Pupil Personnel for WCSD. Joined Project NECESSITIES staff in June, 1969.

Major Involvement in Project NECESSITIES: Development of unit, "People, Places and Things."

*

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THOMAS CRACAS--B.S., M.S., Utah State University. Medical Service Corpsman. Specialist Degree in Education Administration from Brigham Young University.

Bureau of Indian Affairs teacher at Intermountain School, Brigham City, Utah. Elementary and High School Counselor, School District Psychologist for Weber County School District, Utah. Also served as Assistant to the Director of Pupil Personnel for WCSD. Joined Project NECESSITIES staff in June, 1969.

Major Involvement in Project NECESSITIES: Development of unit, "People, Places and Things."

*

SAMUEL W. HEDRICK--B.A., Boston University, M.A., Harvard University.

Former chairman, department of social studies, Brooks Junior High School, Lincoln, Massachusetts. Previous teaching experience includes team involvement in developing materials and methods for high school underachievers, summer workshops in curricular development, developing student seminars and independent study and work programs. Currently member of Abt Associates, Inc.

Major Involvement in Project NECESSITIES: Development of unit, "Communication Skills: Fact and Opinion."

*

RICHARD HOLDAWAY--B.Arts degree from Utah State University. Has worked in advertising and graphic publications, corporate design and layout; newspaper advertising; book illustrating. Fine arts awards in drawing and painting.

Major Involvement in Project NECESSITIES: Layout, design and printing of related educational and informative publications; Project NECESSITIES brochure and educational packets.

*

DENNIS K. HOLMES--B.A., Weber State College, history, political science, elementary education.

Designer and initiator of a special achievement program for the emotionally disturbed for the Weber District Public Schools.

Major Involvement in Project NECESSITIES: Assistant Director for Administration.

*

GARY H. HOLTHAUS--B.A., Cornell College; S.T.B., S.T.M., Boston University; M.S. Education, Western Montana College.

Methodist minister serving churches in Iowa, Massachusetts, Montana. Teacher in Dillon, Montana and Naknek, Alaska. Administrative Assistant to Superintendent of Schools, Naknek. Served in Development Office, was Assistant Dean, College of Liberal Arts, and lecturer in Education at Alaska Methodist University, Anchorage, Alaska. Responsibilities included coordination of projects centering around Alaska native education problems; advisor to Eskimo, Indian and Aleut students. Testified before Senate Special Subcommittee on Indian Education, and is author of Teaching Eskimo Culture to Eskimo Students. Consultant for Alaska State Department of Education.

Major Involvement in Project NECESSITIES: Development of unit, "Lightning in My Pocket" and early development of "People, Places and Things" unit.

*

DANIEL HONAHNI--Served the Hopi Tribe in the following capacities: Controller, Executive Director, and Chairman of the Hopi Tribal Education Committee as Education Coordinator. Vice-President of the National Indian Education Advisory Committee to the Commission of Indian Affairs; member of the Indian Advisory Committee to the National Study of the American Indian Education under the auspices of Dr. Robert J. Havighurst, University of Chicago; and member of the Title III Evaluation Committee, Washington D.C.

Joined Abt Assocites, Inc. in July 1968 as an education systems analyst. Assisted in a three-phase education study for the Bureau of Indian Affairs to identify goals, objectives and critical factors contributing to or impeding educational effectiveness; formulation of alternative programs responsive to the educational goals and objectives; development of cost-effectiveness models for estimating probable impacts and relative efficiencies of alternative programs for planning and budgeting. Member of the Hopi Tribe.

Major Involvement in Project NECESSITIES: Director of Liaison Network; establishing contact with Tribal Councils to obtain acceptance of Project NECESSITIES in BIA, public and mission schools, overall public relations for Project NECESSITIES.

*

ROCHELLE HUNTER--Attended Black Hills State College, South Dakota. Secretary for Rosebud Reservation Housing Authority and teacher's aide for Rosebud Head Start Program. A Sioux Indian, and a member of the Project NECESSITIES secretarial staff.

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CHRISTINE JEROME--Attended University of Toronto and University of Windsor, Ontario, Canada. Former managing editor, Ziff-davis Publishing Company. Associate Director of Public Information for Franconia College. Currently a free-lance writer and editorial consultant.

Major Involvement in Project NECESSITIES: Editorial consulting for final report.

*

JOHN JEROME--B.A., North Texas State University, English. Graduate study in journalism and advertising.

High school teacher, Iraan, Texas; faculty, Franconia College; magazine editor, Ziff-Davis Publishing Company. Free-lance writer and editorial consultant.

Major Involvement in Project NECESSITIES: Editorial consulting for final report.

*

CANDACE SAARI KOVACIC--B.A., Wellesley College, economics. Wellesley College Scholar.

Independent study at Banker's Institute, London; Economic Traineeship, Paris. French and mathematics tutor.

Major Involvement in Project NECESSITIES: Development of unit, "Economics: The Science of Survival."

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PATRICIA LOCKE--B.A., U.C.L.A., Education/Anthropology.

Elementary teacher, Long Beach, Los Angeles school systems; faculty of San Fernando State College and Alaska Methodist University; IYDEA (Teacher training curriculum development for teachers of Indian Youth): EPDA (Teacher training, curriculum development for Yupik Eskimo). Member of the Chippewa and Sioux Tribes.

Major Involvement in Project NECESSITIES: Project NECESSITIES Brochure; responsible for Indian-specific content, relevancy, and appropriateness of "Fact and Opinion" and "Economics: The Science of Survival" units. Developed audio materials for these units. Liaison with Alaska and Plains states Indian Tribes.

*

DONNA McGREGOR--Attended Davis High School, Kaysville, Utah. Previous work includes secretarial duties for the Naval Supply Depot, and bookkeeping functions for various firms. A member of the Project NECESSITIES secretarial staff.

*

EILEEN MOLNER--B.A., English Literature, Case-Western Reserve University; M.A., English Literature, Graduate College of the University of Vermont; graduate work at the University of Toronto.

Internship and full faculty member at Franconia College, Franconia, New Hampshire; participated in archaeological expeditions in southern and northwestern Ohio.

Major Involvement in Project NECESSITIES: Participation in development and editing of "Exploration," "Aspects of Village Life," and "People, Places, and Things" units.

*

FRANCES PRETTY PAINT--Attended Brigham Young University. Previous experience includes work as secretary to the Crow Tribal Council officials; L.D.S. Indian Student Placement Program, Salt Lake City, Utah. A member of the Crow Tribe. Project NECESSITIES secretarial staff member.

*

CAROL REED--Attended Haskell Institute, Lawrence, Kansas. A member of the Indian Internship Program, Washington D.C. Previous experience includes work for the Crow Agency, BIA Branch of Land Operations and PHS Indian Hospital. A member of the Crow Tribe. Project NECESSITIES secretarial staff member.

*

RICHARD R. RUOPP--B.A., Literature and History, Iowa Wesleyan College; S.T.B., Psychology of Religion, Boston University School of Theology; advanced work in Philosophy of Religion, Oxford University; Ed.D. candidate in Curriculum and Supervision, Harvard University School of Education.

Associate Director, Extramural Department, Antioch College; teacher of Literature and Religion, Dean, and President, Franconia College; Senior Education Analyst and Project NECESSITIES Contract Manager, Abt Associates, Inc. Developed experimental field curriculum for extramural experience at Antioch College. For Franconia College, participated in development of Core Humanities curriculum, initiated lower and upper division curriculum program for A.A. and B.A. degrees.

Major Involvement in Project NECESSITIES: Project Director

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NEEN SCHWARTZ--B.A., University of Pennsylvania, English; M.A.T., Harvard University, English and Social Studies.

Taught English in Negev, Israel, and Advanced Placement Senior English for Springfield High School, Montgomery County Pennsylvania. Assistant Editor of School Library Journal, Book Review, Bowker Company, New York, N. Y.

Major Involvement in Project NECESSITIES: Phase I Development Plan, Teacher Training Model, and "Economics: The Science of Survival" unit.

*

LENORE THRASHER--Attended Haskell Institute, Weber State College, Civil Service Commission Schools in Denver and Washington D.C. Previous experience has included work for the Bureau of Indian Affairs in the following departments: Division of Education; Economic Development; and Instructional Service Center. Member of the Gros Ventre Tribe.

Major Involvement in Project NECESSITIES: Secretarial staff for final report.

*

JUNIOR CONSULTANTS

JULIA ADAMS--Attending Sequoyah High School (BIA) in Tahlequah, Oklahoma. A member of the Junior Staff at the Stewart, Nevada Workshop, teaching Indian Culture. A member of the Choctaw Tribe.

STEVEN BEGAY--Pomona High School, Riverside, California, and Phillips Academy, Andover, Massachusetts. Member of the Navajo Tribe. Taught at the Stewart, Nevada Workshop.

PEGIE DEAM--Attended the Institute of American Indian Arts in Santa Fe, New Mexico. Taught ceramics and Indian Culture at Stewart, Nevada. Member of Sequamish Tribe.

PATTY LEAH HARJO--Attended Institute of American Indian Arts in Santa Fe, New Mexico. Member of Seneca-Seminole Tribe. Taught Indian Culture and Traditional Techniques at Stewart, Nevada. Wrote a lesson plan for "Birth of a Culture" unit.

GRACE NUVAYESTEWA--Attended Tuba City schools. At Stewart, Nevada, taught the Hopi Language and Hopi Indian Culture. Currently attending Haskell Institute in Lawrence, Kansas. A member of the Hopi Tribe.

PAULINE SAM--Attended Pendleton High School, Pendleton, Oregon, and Haskell Institute, Lawrence, Kansas. Member of the Yakima Tribe. At Stewart, Nevada Workshop taught Umatilla Language, Teen-age Culture and Yakima and Umatilla Culture.

LOREN SEKAYUMPTEWA--Attended Phoenix Indian High School (BIA). A member of the Hopi Tribe. Currently at Brigham Young University. At the Stewart, Nevada Workshop, taught Indian Language and Culture.